The Lutheran Standard

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LUTHERANS HELP THEM IN Hong Kong

SPEAKING THE TRUTH IN LOVE

The Lutheran Standard

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Volume I MAY 9, 1961 Number 10

FEATURES

Page

3 Things That Hinder Prayer ..... Theodore B. Hax
The reason why our prayers are not answered may sometimes lie within ourselves.

11 New Frontiers for the Rural Church ..... J. Elmo Agrimson
What does the future hold for rural congregations in today's fast-changing society?

12 Luther's Adventures in TALC-Land ..... Walter G. Tillmanns
A humorous fantasy about how Martin Luther might react if he visited our church today.

14 Aid for Private Schools? . . . Carl F. Reuss
The director of social action discusses the issue of government aid to private schools.

15 Help for Hong Kong
The story of how Lutheran World Service is helping refugees in crowded Hong Kong.

REGULAR DEPARTMENTS

5 Karl A. Olsson
6 Washington Observer
7 News
20 Editorials
22 Mr. Editor
28 Question Box
30 Family Size
31 Lifelines

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About This Issue...

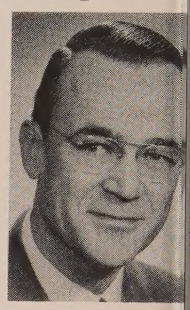
Before another issue of THE LUTHERAN STANDARD published, the church will have celebrated Pentec The editorial on page 20, "Pentecost . . . the Church Fire," is intended as a preparation for this festival. M is the month when many congregations concentrate taking offerings for Lutheran World Action to help world's needy. The Hong Kong story, pages 15-17, gi an example of only one of the places where these L offerings are put to good use.

* * *

One of the marks of a mature Christian is a se of humor that enables him to smile at himself once a while. This issue features the first of a two-part fant

J. Elmo Agrimson

Walter Tillmanns



Theodore Hax

by Prof. Walter G. Tillmanns of Wartburg College. this article, "Luther's Adventures in TALC-Land," reformer makes an imaginary visit to various Luthe headquarters in the country and engages in a bit spoofing. May 7 is noted for two things. It is Rog Sunday (prayer Sunday) as well as Rural Life Sunc This issue features an article on each. Pastor Theod B. Hax of the California Lutheran Bible School wr on "Things that Hinder Prayer," and the Rev. J. El Agrimson, president of the Western North Dakota D trict, points to "New Frontiers for the Rural Churc

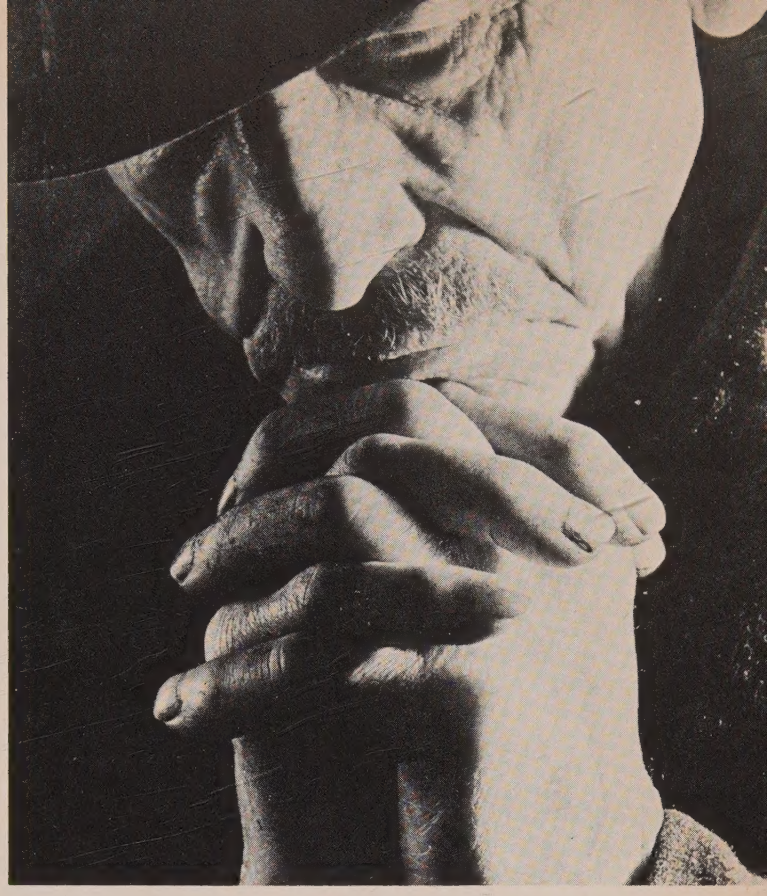
* * *

Special features in the next issue include the last p of "Luther's Adventures in ALC Land"—by that ti even the reformer will have learned that we never "TALC." Pastor Clarence T. Nelson of Washingt D.C., writes an article on spiritual healing; and Associ Editor Rolf Aaseng tells the story of Lyngbloms Home, a home for the aged in St. Paul.

* * *

THE COVER illustration features not an unseemly bedroom scene, but rather an entire house scene. A room like this—and more frequently one much smaller—serves as a home for an entire family in Hong Kong. Also see feature pages 15-17.

Things That Hinder Prayer



By Theodore B. Hax

DO YOU get answers to your prayers? Perhaps you are answering: "Yes, sometimes. At other mes it may not be God's will to answer my prayers the way I ask."

That may be true. On the other hand, it may not e true. The reason for unanswered prayers may e in ourselves. The Apostle Peter exhorts Christian usbands to give honor to the wife, and to live as eirs together of the grace of life. Then he adds a ery significant phrase: "that your prayers be not ndered."

Let us consider some of the things that hinder ayer.

The Bible definitely declares that *sin* hinders ayer. Sin, unconfessed or unforsaken, forms a bar- er to fellowship with God and is the secret of much nanswered prayer.

Israel is a good example of this. In the days of aiah Israel walked in the ways of idolatry and sin. t the same time they were impudently self-right- ous, paying no attention to the preaching of the ophet. Then came real trouble. They prayed to od for help and there was no answer. They said, What's wrong with God? We pray and there is no elp."

Isaiah told them there was nothing wrong with od. The fault was not with God, but with them- lves. We read the prophet's words in Isa. 59:1-2: "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."

Are you getting answers to your prayers? Or is there some sin in your life that is hindering? It may be some past sin, unjudged and unconfessed, that you are hiding like a skeleton in the closet. Or it may be some present sin secretly cherished. Then it is time to pray the prayer of David in Ps. 139:23-24, "Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting."

Then if God brings some sin or evil practice to your mind, acknowledge it, confess it, and put it away. Remember 1 John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

The importance of this was impressed on my mind in a very unique experience in Columbus, Ohio, early in my ministry. I prayed for a certain thing every day, and there was no answer. I asked myself, "Would a favorable answer to this request glorify God?" I honestly thought it would, so I kept on praying. Strangely enough, every time I prayed for this matter, there came to my mind something which I put away as simply a distracting thought. It was

something I had done, and I would say to myself, "There was nothing wrong with that."

Then one morning I was praying the same request, and the same little episode came to my mind. This time I recognized that thing as sin. I said, "Lord, I see it now. This was sin on my part. I confess it, and Lord, forgive me."

Do you know that while I was yet speaking and while I was yet on my knees before my study chair, there came a knock at the study door. I arose, opened the door, and there stood a perfect stranger. I forget what errand he had, but without his knowing it, he gave me information that the answer to my prayer was on its way.

IN THE second place, not only sin but a *selfish purpose* will hinder your prayers.

This is clearly revealed in James 4:3, "Ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."

When we come to God with prayer requests merely to gratify selfish desires, or when we pray simply in the pursuit of personal pleasures apart from the glory of God, we ask amiss.

This does not mean that it is wrong to pray for personal things. Jesus taught us to pray for our daily bread. Therefore it is right to pray for a job if we need one to earn our daily bread. We may pray for any good thing, including earthly good things, provided our ultimate purpose is the glory of God and not mere selfish gratification.

Sometimes perfectly good prayers are spoiled by a selfish motive. Here is a Christian woman who has an unconverted husband. Certainly it is God-pleasing that she prays for the salvation of her unsaved husband. But suppose she prays for her husband's salvation because she is motivated by thoughts like these: "It would be so much *easier for me* if my husband were a Christian. It would be *so much more pleasant for me* if my husband would come and sit with me in church, and we would have interests in common." The fault lies not in the petition but in the purpose.

The Christian wife should pray for her unsaved husband rather because in his present state he is dishonoring God.

A third thing that hinders prayer is *stinginess.*

"Whoso stoppeth his ears at the cry of the poor, he also shall cry himself and not be heard" (Prov. 21:13). According to this text close-fisted Christians cannot pray prevailingly. Lack of liberality may be the secret of much barrenness in the Christian life.

One of the most marvelous statements on prayer is found in 1 John 3:22, "Whatsoever we ask we receive

of him, because we keep his commandments, and do those things that are pleasing in his sight." Yet this assuring sentence on the effectiveness of prayer occurs in connection with Christian giving. It is when we love, not in word only nor merely in tongue, but in deed and in truth, that we have this confidence in prayer.

A FOURTH hindrance is *unbelief.* "He that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him" (Heb. 11:6).

None ever came to God in faith and went away empty-handed. There is no promise of blessing to one who comes to God in unbelief either in the ability or willingness of God to give the desired blessing.

A wonderful prayer promise as well as a devastating warning against unbelieving prayer is contained in James 1:5-7, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let *not that man think that he shall receive anything of the Lord.*"

A fifth hindrance to prayer is an *unforgiving spirit.*

Mr. Hax is on the faculty of the California Lutheran Bible School.

One of Jesus' greatest statem on the power of faith is found in 11th chapter of St. Mark's Gos "Therefore, I say unto you, W things soever ye desire, when ye p believe that ye receive them, and shall have them."

However, such an amazing pr promise is not without qualifica Do you remember what our L says in the very next verse? Liste "And when ye stand praying, *give,* if ye have ought against that your Father also which i heaven may forgive you your passes."

The late Dr. Harry Ironside use tell the story of a Christian fa who had a wayward son. Daily father prayed for the conversio his son. But the young man seemed to go from bad to worse. father continued earnestly in pr for his son's salvation. Stran enough, whenever he prayed for son he remembered a certain who had grievously wronged The father would quickly brush a the thought; after all, the man terribly wronged him.

Then one day as the father wa his knees praying for his son, and thought of the man who wronged loomed up, the Holy Spirit seeme flood the whole matter with light. The father cried out, "O I see it. I have been holding a gru and an unforgiving spirit against man. That is sin, and I confess Forgive me, dear Father. I for him."

Now with new freedom and fident faith the father prayed for unsaved boy. Very soon thereafter father received a letter from his He had come under the influenc the Gospel and had accepted C as his Savior and Lord. He had come a new man in Christ.

WRONG family relationships hinder prayer.

Listen again to 1 Peter 3:7: "L wise ye husbands, dwell with t according to knowledge, giving h unto the wife, as unto the we vessel, and as being heirs togethe the grace of life; that your pra be not hindered."

Many a man who makes some tension to Christian piety at ch or in the fellowship of other belie fails miserably at home. He is in siderate of his wife, irritable, unk and generally shows his worst nat

ter says that kind of behavior at me hinders prayer.

I believe that this verse which ter addresses to husbands may be plied to every member of the fam-. Some of our Christian women ay make a very good impression as evoted disciples of the Lord Jesus church or in the circle meeting, d at home be very hard to live ith. The same may be true of son d daughter, Christian boy and hristian girl. Very often our Chris-anity is tested most at home.

Another hindrance to prayer is *tan himself.*

Paul writes in Eph. 6:12: "For we restle not against flesh and blood, ut against principalities, against pow-s, against the rulers of the darkness this world, against spiritual wick-dness in high places."

It seems that our old enemy, the evil, never fights us so hard as when e seriously undertake to pray. I have rgotten who said it, but someone as remarked that when a Christian urposes to pray, the devil will sug-est a thousand things to do first, if is only to straighten out the curtain.

Another common mode of attack pon the Christian at prayer is to nd a whole cloud of distracting oughts. What do you do when you re plagued with such thoughts?

My own method is this: first I stop peaking and become silent before od. I quietly tell him that I am be-t with distracting thoughts, and ask to be delivered from them. Then I fix y mind on the person of our Lord sus Christ. For me this usually rings the victory, and I can go on ith my praying.

Finally, *an unsaved soul* is a hin-rance to prayer.

All the prayer promises in the Bible re addressed to the born-again chil-ren of God. There is no promise to nswer the prayers of the uncon-erted.

Do not misunderstand. There is uch evidence that God often does nswer the prayers even of people ho are not Christians. But God has no way bound himself to answer e prayers of the non-Christian.

The only really acceptable prayer f the unsaved is: "O God, I acknowl-dge that I am a sinner. I believe at Jesus Christ is your Son; that he ied for my sins on the cross and rose from the dead the third day. I ccept him here and now as my Sav-r. Amen."

BUFFOON . . . . . By Karl A. Olsson

I was given new evidence the other day of the disintegration of our culture. The barber who attended me was drunk. I got nicely settled in his somewhat bizarre shop; it was filled with creeping green vines, wooden birds perched in a wooden tree, and a vast collection of old magazines, going back to the year one. The chairs were equipped with a variety of gimmicks, including large circular shaving mirrors on adjustable racks. The unused chairs, of which there were several, were fitted with green conical caps in plastic and created the eerie effect of an assembly of silent dunces.

I got nicely settled in this phantasmagoria before I saw the barber down a large quantity of something from a tumbler. Within minutes it had transformed him into a talking, whirling menace whose animus got conveyed directly to my scalp. I have never in my mortal life been so rubbed, scrubbed, and flubbed. For a while I despaired of my hair. I visualized myself going into hiding for several weeks until the ravages were repaired. Then I began to despair for my life. Only courtesy kept me glued to the chair. I could not visualize how I could say, without hurting the barber's feelings, "Look, I have changed my mind." Or, even more lamely, "Look, I never have more than half my hair cut at one time." So I stuck it out.

HILLBILLIES

Much more terrible than the whirling clippers and razor and the shaky old hands which kept cuffing me was the stream of vituperation which poured out between the old man's lips. I could not reproduce a tenth of it without violating all the statutes on sending obscene materials through the mails. It began in a sweeping condemnation of all blankety blank hillbillies, by whom were meant, as I discovered, not only his Missouri ancestors, but all earthly ignoramuses, Baptists, Presbyterians, restaurant owners who had refused to serve him drinks, landlords, immigrants, clergymen, and law enforcement officers. The man could not be stopped. While the scollops of hair went flying under his angry hands and my defenseless head got massaged with the intensity of his wrath, hateful, brutal, bitter, and filthy words were flung into the air above my head and descended in a baleful fallout on my brain. I tried once or twice to stop the barrage with a gentle question. (I was, after all, in his hands and the shaving of the neck was still to be completed.) But nothing I said made any difference. The hillbillies were given their due. Their pitiful sausage and eggs, their corn bread and their theology, their lamentable stupidity were pelted with handfuls of muck laced with venom.

SEVEN DEVILS

When it was finally over and I was paying him for his work, I looked at his face. It was an old face and a very unhappy one. It was a face that cherished hate. And the hatred was not so much hatred of all the hillbillies who had made life miserable for him, from his simple farm parents through a long succession of unreasonable bosses, crabby customers, hard-eyed tavern keepers, and harlots without ruth. The hatred was not for them. It was for himself. Somewhere back in Missouri when the world was young, he made the wrong choice. Was it weakness, rebellion, talent, lust, ambition which made him kick out in hatred against his life? Who knows? Somewhere the bad choice was made and since then only drink could turn the deadly self-hatred outward toward others. Only drink could save him from the moment of truth and the moment of wrath which was coming and was now nearer than ever before.

I confess that at that moment my heart was stung with pity and awe. For, for this man as for me and for me as for him, the wrath of the Lamb burned and the blood of the Lamb was shed.

WASHINGTON OBSERVER

by Lambert Brose

Gagarin - Space-Man or Trumpeter?

We have a fighting chance—although it's quite remote—of beating the Russians in putting a man on the moon. It will cost from 20 to 40 billion dollars. It's up to the American people to decide if it's worth the price, says Dr. Robert C. Seamans, associate administrator of NASA.

Many argue that it's scandalous to "waste" billions on outer space. We should use the money to help fight disease and poverty and ignorance here on earth, they maintain. Others believe that whoever remains ahead in the space race will dominate the world. In trying to arrive at a decision, a study of the propaganda factor is of utmost importance.

Some scientists claim, for example, that the U. S. actually is far ahead of Russia in the total space race—in weather satellites, miniaturization, and so forth. This may be so. But in the area of world prestige, it's not the *facts as they are* that count so much; it's the facts as they *seem to be.*

At the almost hysterical celebration in honor of Gagarin, the first space-man, Khrushchev claimed, "This proves the superiority of Communism over capitalism." Americans could hardly keep from laughing.

However, thousands of Communist radio commentators, teachers, and technicians blare Khrushchev's words around the clock to the peoples of the "have-not" nations. "You too," they tell them, "can leap-frog from backward barbarism into 20th century industrialism, if you adopt Communism."

And around the world millions of starving, disease and poverty-ridden wretches do not laugh.

Two-Thirds of the World Red by 1981?

Most observers accept the fact that the first Russian sputnik cost us prestige . . . that the Russian pennant on the moon cost us more . . . and that the Soviet space-man has cost us still more. How much more beyond this can we afford to lose?

Some 40 years ago fewer than two million people were under Communist domination. Today there are a billion. In another 20 years, at that rate—according to a projection by the Hugh Moore Fund—Communists will rule two-thirds of the world.

What can be done to stop this rising flood?

A deliberate nuclear world war is unthinkable. Both we and our enemies say this, although both admit that it could be started by accident . . . or by a madman. And both sides must be prepared for it.

From here on in, our leaders tell us, although brush-fire wars will undoubtedly continue to play a big part, the battle will have to be fought on every level of human activity: political, economic, military, cultural.

Communists Fight Like Paul

Our big difficulty, political scientists insist, is this: The Communists know that they're already in this type of World War III. We of the West are not aware of that fact as yet.

The Communists have taken to heart, for their own nefarious purposes, the words of the Apostle Paul: "I have become all things to all men." They fight intensively on the military battlefield (Laos); the literary battlefield (outdistributing us by billions of books in the uncommitted nations); the airwaves (we're a poor third, the U. S. government admits—behind both Russia and Red China—in the neutral nations); sports (Soviet subsidized athletes are dominating the Olympics).

We often criticize dictator nations for devoting so much of their resources to projects such as space feats while denying their people adequate shelter and other creature comforts. And it may well be that we Americans will direct our representatives in Congress not to follow suit—not to spend billions in trying to land a man on the moon ahead of the Russians. This may be the wiser course.

But most students of the subject believe that in some way we shall have to make great sacrifices to p to the world in a sensational ma that our way of life is superior to of the godless Marxists; that we have to spend much money and and effort to get this message acro the people of the newly emerging tions now trying to decide under form of government they want to

Where Will We Get the Mon

Fears that the additional bil needed to accomplish this would dermine our economy are underst able—and perhaps justified. But tremendous financial problems volved, many economists believe, not insoluble. They contend, for ample, that doing away with dup tion and waste in the defense e lishment alone would save us necessary billions each year. (Fo eye-opener on this subject, see Government Accounting Office re to Congress for 1960). And many billions could be saved annually, insist, through a sensible revisio the tax laws.

Gagarin—And the Church

Our nation's prestige around world, or lack of it, also directly fects the work of the Christian Chu True, putting a man on the m ahead of the Russians will not co a single person to faith in Christ. the Holy Spirit, through the W and Sacraments, can do that.

However, today it is extremely cult—if not impossible—to preach Word in the one-third of the w behind the Iron and Bamboo curt And should the projection come t which God forbid—that 20 short y from now two-thirds of the world be ruled by Communism, obvi the opportunity to carry out the ior's great command will be cu half.

Perhaps sooner than we think shall be challenged as citizens of United States to put to the test words of our President: "Ask not y your country can do for you; rather what you can do for your c try."

And perhaps sooner than man us dare to hope, we shall, as mem of the Christian Church, begi preach the Gospel of Jesus C with a desperate urgency.

Is it possible that the Commu Gagarin, the first space-man, is C trumpeter, awakening us to battl

NATIONAL

Lundeen Explains Lutheran Disunity

One of North America's Lutheran aders has cited three reasons why orth America's 8 million Lutherans ay not unite, even though there is open door for unity discussions. fter present merger negotiations are mpleted next year, there will still be ree large Lutheran bodies—the merican Lutheran Church, the Lueran Church in America, and the utheran Church—Missouri Synod.

The three reasons are: different naonalistic backgrounds, different dees of Americanization, and differt theological outlook, said Dr. Maln H. Lundeen of Minneapolis, who chairman of the 46-member Joint ommission on Lutheran Unity, which as drawn up plans for the Lutheran hurch in America merger in 1962. erging bodies will be the United utheran Church in America, the ugustana Lutheran Church, the merican Evangelical Lutheran hurch, and the Suomi Synod.

Dr. Lundeen, president of the Augustana Lutheran Church, made his sertion at Augustana's Canada Conrence, which met April 5 to 8 in dmonton.

Different National Backgrounds

Originally, Lutherans immigrated to anada and the U.S. from different uropean countries, and "settled in reign language colonies, and soon tablished their foreign language urches . . . ," Dr. Lundeen pointed t. Thus grew up German Lutheran hurches, Norwegian Lutheran urches, Swedish Lutheran churches, anish Lutheran churches, Finnish utheran churches, and several more.

These cultural differences have ven rise to an "attitude that unless hers become Christians and Luerans in just exactly the same way we do, and express themselves exctly as we do, there is something rong with their Lutheranism and hristianity. . . ." "I am convinced," id Dr. Lundeen, "that this is the nd of legalism which has shut the or on proposed more all-inclusive erger talks. As such it is the great n which all of us must confess to ne degree or another and ask the rgiveness of God."

The various Lutheran bodies have "differing degrees of Americanization," said Dr. Lundeen. He pointed out that the younger Lutheran groups were suspicious of the older groups, "who because of their longer history in our land were an integral part of the American scene. And I fear that . . . some of these same suspicions still exist and keep Lutherans apart," the Lutheran leader said.

Theological Outlook

Dr. Lundeen cited a recent two-volume history of Norwegian Lutheranism in America, in which Dr. Clifford Nelson of Luther Seminary, St. Paul, Minn., and his colleague, Dr. Eugene Fevold, describe at length the differing theological outlook of the new American Lutheran Church and the forthcoming Lutheran Church in America.

"They point out," said Dr. Lundeen, that the leaders of the new ALC followed "the scholastic orthodox approach" in an effort "to restore the treasures of Lutheran theology."

In contrast to the "scholastic orthodox approach," he said, Drs. Nelson and Fevold say the leaders of the forthcoming Lutheran Church in America have followed the "Erlangen school" of theology. Their main emphases include fidelity to the Lutheran confessions, exposition of the Bible as witness to God's redemptive activity in history, and holding to justification by faith as the controlling principle in theology.

Dr. Lundeen stressed the conviction that the difference between the two approaches "is not the content of the Lutheran Christian doctrine," but rather "the form in which that content is presented."

Pointing out that the constitutions of both the new ALC and the forth-

FARMER . . DOCTOR . . AND JUBILEE OFFERING

"John, what do you think about when you sit on your tractor and pull the harrow across your four sections of land?"

"Well, Pastor, I do have some things to think about," John pondered. "Here lately I've been thinking about increasing my giving to the church. You see, when I first came to this farm 20 years ago, I had to rent this land. The Lord blessed me and in the course of time I was able to buy it. Although I bought it, I feel that it really belongs to the Lord, and I feel it no more than right that I now pay the Lord at least as much 'rent' as I used to pay the landlord."

* * *

He was a doctor . . . a successful doctor, and since he had a good practice, he had a good income. He and his family lived in a comfortable $25,000 home. They could afford a better one and they decided to have one, so they bought a lot on a hillside with a commanding view overlooking the city and the bay. Next summer a $50,000 home was to be erected on this lot.

Then the doctor had a deeply moving spiritual experience. He was confronted with Christ and through him with suffering humanity. The doctor re-evaluated his building program.

"After all," he reasoned, "all I can do in that $50,000 home is live in it, and I'm really living very comfortably in my $25,000 home."

He sold his lot, abandoned his building plans and now gives at least three months' salary of every year to a church-approved cause.

* * *

A Jubilee thank offering will be given in the ALC on Pentecost Sunday. It will be a thank offering in which the widow's mite will be just as acceptable in the sight of God as larger gifts. However, many of the more affluent members of our churches need to be challenged by farmer John and the doctor. Thousand or five thousand dollar contributions to the Jubilee offering should not be unheard of.

coming LCA leave the door open for talking merger with the other groups, he called upon every member "to develop attitudes of sympathetic understanding" of other Lutheran bodies.

Empie Proposes Law Changes

A Lutheran spokesman on immigration affairs has issued a four-point proposal for bringing U. S. immigration laws up-to-date.

Dr. Paul C. Empie told participants in the first national Consultation on

Dr. Paul C. Empie

Immigration Policy in the U. S. that concerned Christians have much to contribute in the development of "well-ordered immigration laws in our day" that will be "sufficiently flexible to permit the exercise of compassion and humanitarian concern."

Dr. Empie, executive director of the National Lutheran Council, said to Protestant leaders meeting in Washington, D. C., that revised laws should:

"1. Assume the United States' proper share of international responsibility for the resettlement of refugees;

"2. Admit a reasonable number of persons in need of better opportunities to develop the full life intended by their Creator;

"3. Facilitate the re-uniting of families; and

"4. Facilitate the entry of persons possessing special skills or other capacities needed by the American economy and culture."

Dr. Empie stressed the importance of flexibility in dealing with immigration affairs. "Let no one delude himself into believing that it is possible to devise a 'right' pattern of U. S. immigration policy which can be 'frozen' for the future," he said.

Pointing to the urgency of the problem, Dr. Empie asserted that "our national interest and survival is tied up inescapably with the well-being of all mankind." Inevitably, he observed, a nation's immigration laws reflect her basic attitudes toward other nations and races.

Dr. Empie stated that responsible U. S. immigration policy should admit as many immigrants as our economy can absorb. He said this should be done simultaneously with the devising of foreign-aid programs which invest to the utmost in the development and strengthening of political freedom and economic independence for other nations in the world.

"Merchants of Fear" Hit

"We cannot defeat the Communists by out-hating them."

Members of the Associated Church Press, which met in Chicago last month, heard that statement as part of a dynamic address by Carl T. Rowan, newly appointed U. S. Deputy Assistant Secretary of State for Public Affairs.

Referring to "the John Birch Society and others," Mr. Rowan stated that "the merchants of fear are crawling out of the woodwork again." He challenged the editors and America to "move with boldness away from these programs of hatred and fear."

Stating that "too few Americans really comprehend the rapidity with which the world is changing," Rowan charged the western world with being "too closely identified with the status quo."

"We Americans do believe in change," he declared.

Speaking of the relation of the U. S. to other nations, Mr. Rowan averred that there are "new kinds of strings attached to economic aid." The U. S. will, he said, demand assurance that people helped by this country will help themselves, and that the help given will go to the people. He declared that we (the U. S.) will vote our convictions even when such voting disturbs long-time allies.

Stressing the importance of "genuine concern for justice abroad," Rowan declared that this does not exist "if there is not consciousness of injustice at home."

He stated that America's "inab to respond to lofty ideals" can m meaningless the aspirations of leaders in Washington.

National Council Gets Awar

The National Council of Churc cooperative agency of 34 denom tions that number about 40 mi members, has received the Ge Washington Honor Medal Awarc the Freedoms Foundation for "po ing up the differences between Cl tianity and Communism and unique values of the American of life."

The council received the award gether with the ABC network a series of radio programs enti "Christianity and Communism."

In accepting the medal, Dr. Ro Ross, general secretary, pointed that since its beginning a decade "the Council has affirmed and r firmed its unalterable opposition Communism, and the church's str loyalty to the freedoms that they th selves helped to establish in our and have struggled ever since to ture and encourage."

NAE Upholds Bible Authorit

Wider affirmation of biblical thority will produce answers to m of today's problems, the Rev. Tho F. Zimmerman said in his presi tial address before the annual vention of the National Associa of Evangelicals (NAE) meeting Grand Rapids, Mich.

The NAE is an organizatio some 40 conservative Protestant nominations.

"Ours is the task," said Mr. merman, "of putting the Bible into the hearts of our nation." NAE president, also general supe tendent of the Assemblies of declared that evangelicals "r speak boldly and earnestly on issues of today, using God's W as a sure roadmap for life."

Also addressing the conven was Dr. Carl F. H. Henry, edito *Christianity Today,* a conserva Protestant fortnightly journal. Henry challenged the associatio sponsor scholarly studies in theol evangelism, and social ethics. " ological revival sooner or later r enliven NAE," he warned, "or

ogical decline will stifle it." Chid- g the NAE for "falling short in the tellectual arena," Dr. Henry urged ie group to spell out an answer "in rms of theological structure—and ot simply in terms of evangelistic nergy and ecclesiastical goodwill. . . ."

In a joint statement issued during ne convention, two leaders of the AE cautioned against suppression f information having to do with ommunist agitation. "Pressure roups" that they believe are seeking ppression were criticized by the ev. Thomas F. Zimmerman, NAE resident, and Dr. George L. Ford, Wheaton, Ill., executive director of he NAE.

In their statement Mr. Zimmerman nd Dr. Ford charged that Gov. ohn B. Swainson, American Evan- elical Lutheran layman and gover- or of Michigan, yielded to pressure roups in banning public showings of ie controversial film, "Operation bolition," by the state police.

"We do want to express our con- ern," their statement said, "over idespread efforts to suppress infor- ation concerning Communist defi- nce of law and order in any free ociety."

They said they recognized that here are differences of opinion as the merits of the film, "but we elieve the public ought to be ap- rised of what happens in occurrenc- s such as the San Francisco riot."

A resolution adopted at the con- ention urged the NAE to make a ositive approach to the problem of ommunism with a "dynamic presen- ation of the Gospel rather than en- age in the investigation and expo- ure of individual Communists." The esolution affirmed the necessity of overnment investigatory functions, ut added that "such functions must . . . be in accord with democratic rocedures and must be limited and onducted in such a way that indi- idual rights will not be unconstitu- ionally overridden."

eminarians to Serve Scouts

Regular religious services will be rovided at Boy Scout camps across he country this year by 35 ALC eminary students. A training semi- ar was held in Minneapolis in mid- pril under the direction of Loren M. Ness, Scout camp chaplaincy di- rector for the National Lutheran Committee on Scouting.

The chaplains will conduct devo- tional and worship services at camps ranging in size from 150 to 1,000 participants, and will have counseling responsibilities.

While "Lutheran Standard" Editor Edward W. Schramm was out of town on a six-week's tour of district conventions, three of the other staff members were left behind to rejoice over the merit citation for "excellence in news content" which was awarded to the "Standard" by the Associated Church Press. Discussing the citation (left to right) are Associate Editors Rolf E. Aaseng and Wilfred Bockelman and News Editor Lewis Holm.

Congressional Directory—10c

A directory for the 87th U.S. Congress is now available for a dime. The directory includes complete listings of senators by states, representatives by states and districts, and the important standing committees of the House and Senate.

The directory is aimed at helping citizens to locate names, addresses, or committee assignments of senators and representatives, in order that they may "register Christian opinion" on the many significant issues confronting America today.

A new feature added to the booklet this year is a key to the religious affiliation of each member.

The General Board of Christian Social Concerns of The Methodist Church publishes this booklet annually. Order from: Service Department, 100 Maryland Ave. N. E., Washington 2, D.C.; 10 cents a copy, $1 per dozen, $7 per 100.

INTERNATIONAL

Help Sought for Madagascar

Emergency action authorizing collection of funds to assist the tornado-stricken ALC Madagascar mission field has been taken by ALC executives. The damage done by the tornado to hospitals, schools, churches, and missionary homes, is now estimated at $75,000.

Issuing the statement that calls for additional funds to alleviate the disaster were: Dr. Fredrik A. Schiotz, ALC president; Dr. George S. Schultz, executive secretary of the Board of Trustees; Dr. Raymond M. Olson, director of stewardship; and Dr. R. A. Syrdal, executive director of world missions.

The statement, which appeared above the signature of Dr. Schiotz, said in part: "The balance available in a disaster fund of the church will cover no more than a part of the rehabilitation work. New gifts will be required. If God puts it in your heart to assist in this worthy project, please send your gift to Mr. N. Burdette Nelson, Treasurer, The American Lutheran Church, 422 South Fifth Street, Minneapolis 15, Minnesota, and speci-

fy that it is for the *Madagascar Disaster Fund.*"

If more money is received than is required for the needs in Madagascar, the balance will be held for possible future disasters.

Barth Speaks on Yuri's Flight

Russia's success in putting a man into space for the first time "does not change our relation to God," Dr. Karl Barth, world-renowned Swiss Protestant theologian, declared in an interview in Geneva.

Asked by *La Vie Protestante,* Geneva Protestant weekly, to comment on Soviet Air Force pilot Yuri Gagarin's 108-minute flight around the earth at a speed of over 17,000 miles an hour, he said: "This is an event which counts in the scientific, political, and perhaps the economic order of things, but not in the theological order."

"This poor man," Dr. Barth said, "has circled the earth—so much the better for him, or so much the worse! But one day, we will die, and what will matter for him, as for us, is not the fact of circling the world, but what he did with his life."

Tanganyika Calls Bishop

Hope has been expressed that in a few years the Evangelical (Lutheran) Church of Northwestern Tanganyika will be able to have an African bishop.

For the present, however, this church will be served by Bishop Bengt G. M. Sundkler, director of the Swedish Institute of Missionary Research in Uppsala. Prof. Sundkler was elected the first bishop of the Tanganyika church at a synod meeting held in Bukoba last month.

Kirchentag Stays in West

Leaders of the 1961 Kirchentag, an all-German Protestant assembly, have rejected a Soviet Zone government invitation to move its location to an East German city where the Communist authorities could control attendance from the West.

Kirchentag organizers have refused to schedule the gathering for Leipzig because the Communist-controlled government gave no guarantee that all the leading churchmen would be able to attend the meetings.

Soviet Zone newspapers have made clear that some western churchmen were "undesirable." Named among others were Bishop Otto Dibelius of Berlin, recently retired council chairman of the Evangelical Church in Germany, and Bishop Hanns Lilje of Hannover, presiding bishop of the United Evangelical Lutheran Church in Germany.

The meeting will be held in Berlin July 19-23.

Interfaith Communion Held

Scottish Presbyterian and Swedish Lutheran churchmen administered Holy Communion to each other at a service held in Sigtuna, Sweden, last month. Among the participants were the primate of the Church of Sweden, Archbishop Gunnar Hultgren of Uppsala, and the moderator of the Church of Scotland, Dr. J. H. S. Burleigh.

At the first theological conference of its kind held between the two bodies, Communion services were conducted in accordance with the traditional orders of both church bodies.

The conference took place against a background of protests from Lutherans who contended that the theran confessions were being lated.

Medical Shipments Hit Hig

Medical supplies valued at $1 100, the most ever to be sent o seas in a single month by Luth World Relief, were shipped in A by the material aid agency.

The antibiotics, a wide variety other drugs, vitamins, and items s as surgeon's gloves and hospital plies were received by Luth foreign mission boards, hospi clinics, and relief agencies.

The large April shipments call tention to increasing emphasis b placed by LWR on medical n overseas, it was pointed out by Rev. Ove R. Nielsen, assistant ex tive secretary of the agency.

Last month's shipments were rected to India, Korea, Sumatra, dan, Taiwan, Hong Kong, New nea, Liberia, and Nias.

The agency in 1960 shipped m cal supplies valued at $315,458 nine countries.

(More news on page

Shown above is a typical Lutheran Baptism and confirmation service, except for thing: it was held at the "top of the world" at Thule Air Base, Greenland. Officia was Chaplain R. Kilde, who conducts Lutheran services every Sunday for some 45 a and air force Lutherans. Civilians working in the area are also served, as well as Da families from nearby Dundas Village.

NEW FRONTIERS for the RURAL CHURCH

By J. Elmo Agrimson

FARM people have received dramatic attention in Washington recently. How can 8% of the population command such quick administration action? The "New Frontier" has solemn concern for the remnant of the American image, "the old frontier."

If the U.S. government has this concern for rural people, the American Lutheran Church should be even more attentive. Nearly half of our church members find themselves close to the soil.

Virtually everyone knows of the radical changes creeping through our rural communities—larger farms, fewer people, older people. Better travel and communication have centralized services like creameries, schools, grain elevators, machine dealers, and food stores in larger towns.

Other communities see good neighbors move to get a steady job—working for someone else—a sobering change creeping over a country that long has boasted of its private enterprise and rugged individualism.

The most critical questions bothering rural congregations today is, "What will happen to us?" The influence of the organization man has hatched out rural parish planners by the hundreds. Too many of them have only one idea: Streamline the local school and church program to run with IBM precision.

Desirable as efficiency may be, however, it is, after all, a tool and not the lord of the church. Theology and church administration must always take into account that they deal with people.

Although a few congregations still run more by sentimentality than by kingdom vision or common sense, most rural people know that changes must be made. Some of the trouble arises from the use of a few nasty words that echo out of our commercially trained mouths. Terms like "close up," "dissolve," "liquidate," and "divide" hold too much explosive, negative, and greedy emotion. Such coarse symbols arouse group loyalties, old sentiments, and release odors of crisis.

The rural church, like any other group, resists the idea of "liquidation" or death. A more efficient plant a few miles farther away has no particular attraction for folks whose church life has had a strong loyalty theme. For instance, leaving a ladies aid after 20 years membership to join Circle 13 in a larger church calls for serious adjustments.

No easy answer comes for rural church adjustment—and let us use the term "adjustment" rather than "close up." No parish should consider such a change without a study participated in by all groups concerned. The study should go on the assumption that as a church we are concerned that all families have the best access to the Word and Sacraments, education, and fellowship that can be arranged.

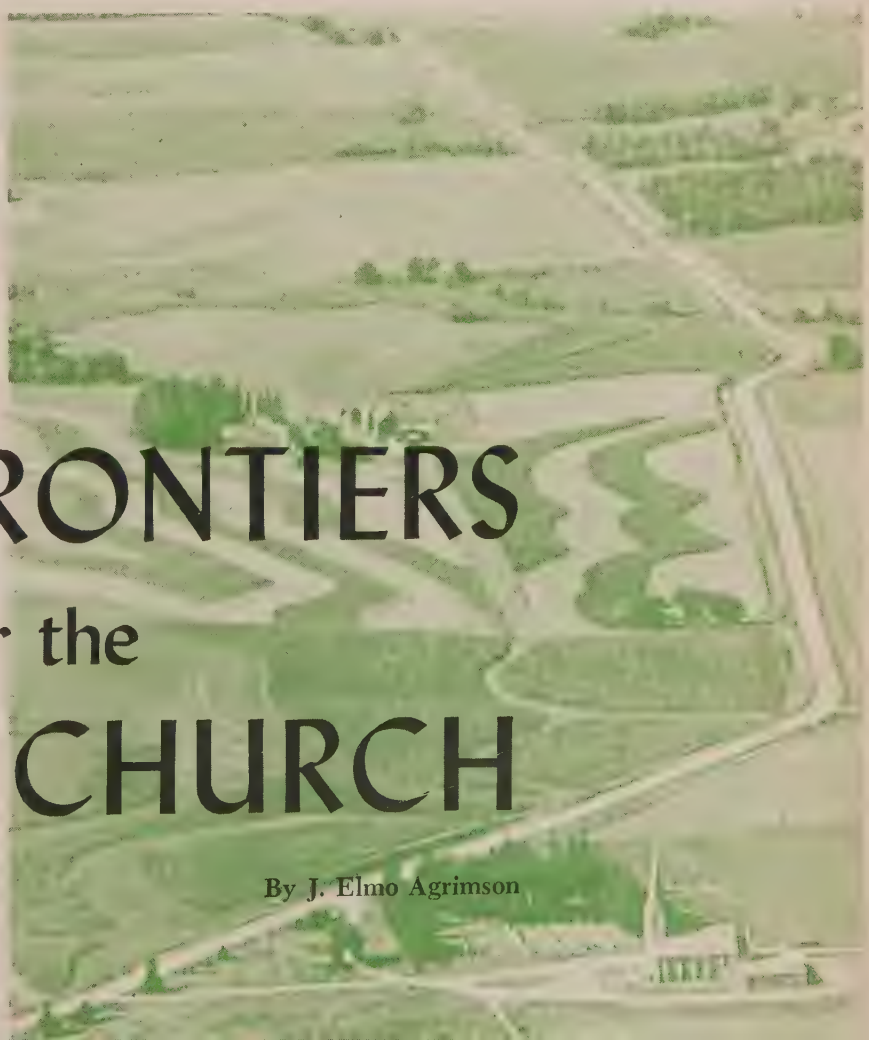
Frequently a study by a number of congregations in an area results in a decision to establish a multiple-congregation parish. No dissolving or killing takes place. No church buildings or cemeteries are abandoned. A parish board is charged with the management of an area.

Fundamental to the success of such a program is the understanding that

(Continued on page 18)

Membership Distribution of the ALC

	in towns below 2,500	in towns of 2,500 to 25,000	in cities of 25,000 and over
Congregations	3,293	723	845
Confirmed members	598,747	322,919	437,370



First in a series of two fantasies

LUTHER'S ADVENTURES IN TALC-LAND

By WALTER G. TILLMANNS

DR. LUTHER'S interplanetary rocket, "More About Luther," had crash-landed near Belle Isle on the Detroit River. The bigwigs of the National Lutheran Council were having their annual pow-wow at the Detroit-Leland Hotel.

This had been a hectic journey. Luther remembered nostalgically the leisurely descent in 1907 when his balloon, "Luthers Wort und Luthers Lehr" had touched ground in South St. Louis, just south of old Concordia Seminary. Two students walking along the banks of the Mississippi had taken him to the home of their beloved professor, Dr. Friedrich Bente, who had introduced the reformer properly to the convocation of Missouri Lutheran professors and students. The whole visit had been a most pleasant affair, although some Norwegians and Iowa Synod men had objected to this Missouri "kidnapping" of the reformer.

The church of 1907 had looked very familiar to Luther. There had been over 151 synods and splinters of synods during the preceding 150 years, and more controversies had been raging than Luther had ever dreamed of in his lifetime. The lines were still drawn rigidly. If there were any people in this world who were not Lutherans, the Lutherans did not seem to be aware of it, and Lutherans even ignored each other. Reu and Loy were far apart, and Buffalo did not like at all what Ohio and Iowa were doing.

The three Norwegian branches were happily feuding with each other; the Opgjør was still five years away. And as far as the Danes were concerned, they were either extremely gloomy (with Kierkegaard) or extremely happy (with Grundtvig), but they definitely did not approve of each other.

And there was no ULCA. Only in Missouri was there order and complete agreement on all major and minor and minute points. Thus Luther's visit in St. Louis had been rather pleasant.

Now he had returned to America to visit the ALC. As I said, it had been a hectic journey. The dogs in Sputnik XXIII had barked and snarled at him, so that his flying saucer had veered to the right and grazed Echo III. But thanks to DuPont technical know-how the bubble had not burst, but merely absorbed Luther's unpremeditated remarks upon this occasion. These had been picked up by SAC, cleared by CIC, and relayed to the NLC meeting in Detroit.

THUS it was not surprising that the hotel lobby was crowded with Lutheran VIP's looking for the reformer. The first ones to spy him were three of the four heads of the Theological Seminary of the ALC, named Ed, Alf, and Al. (George, the fourth head of the tetracephalous institution, had remained in Canada, mending the fences of the Canadian Lutheran Council.)

"I am so happy," Luther exclaimed, "to meet three TALC-men."

"Don't call us TALC-men," the trio blurted out unanimously. "Never say TALC when talking to TALC-me

"Why not?" Luther asked.

"Look it up for yourself in W ster's International Dictionary."

Thus, although we shall use h the term TALC in order to conse space, we wish to assure the rea that neither at Atlantic City nor the Holy City was the name TA ever used again, but rather Lut tactfully referred to "The-ALC-w the-capital-T." But that would be awkward to use in print.

The three heads took their reforn to a tall churchman in a nonstop lar ("Romanizing tendencies," Lut thought to himself) whose spi were drooping because one TAL man had made an off-the-cuff rem that there would be no more merg in the next 100 years. "My spirits drooping," the tall athletic chur statesman confessed to Luther.

Luther had a *seelsorgerliche* sion of two hours' duration with dejected leader after he had r hastily the excellent volumes of F Meuser and E. Clifford Nelson how Lutheran mergers happen. pointed out how Hein and Reu l been at odds for many years, but h finally the old ALC was formed r withstanding. "And consider events leading up to Opgjør. Look the differences between Stub Schmidt, and remember the Haug objections during all these years. F years later they were all one bod

"Don't forget the Little Norw gians of Mankato," the tall chur man mournfully exclaimed.

"They are fulfilling their function,)o. They not only keep their big rethren in the Twin Cities on their)es, but they are the conscience of ıe whole Synodical Conference," Lu-ıer said.

The tall churchman was visibly heered at this news, but advised Lu-her that before going up to the Holy ity he should first stop over in St. ouis to talk to the men at 210 North roadway and at Concordia Semi-ary. He explained, "Fred in Minne-polis is such an enthusiastic guy that e might influence your judgment bout future Lutheran mergers. The ıen at St. Louis are somewhat more autious."

THE next day Luther left with Ed, Alf, and Al, who drove at a fast lip on the turnpike toward Colum-ıus. When it was time to turn off, here was some objection from Iowa, ecause it was felt that Luther should rst visit Wartburg Seminary, which vas closer to him in spirit than the olumbus institution. But Al emarked, "This is a time for great-ess, and we must forget the Ohio, uffalo, Iowa—and last, but not least -Texas Synod backgrounds and en-age in the larger task of amalgamat-ng the German, Norwegian, and anish elements in TALC."

The faculty of the Columbus unit f the Theological Seminary is di-ided into bright young men and dis-inguished elderly scholars. The bright young men talk about philosophers and philosophies. Especially one young man spoke highly about a man named Schelling, while another objected that Hegel was really the man who could help the Lutheran Church with his thesis, antithesis, and synthesis.

Luther's blood pressure rose perceptibly. "I thought I banished Aristotle from the Church and with him all those . . . (these words cannot be printed in THE LUTHERAN STANDARD, but are found in Luther's works).

Before taking leave of the Columbus unit Luther had a final conference with the three heads of the four-headed Theological Seminary.

"The idea of one seminary run by four heads is entirely new to me. I have known seminaries without heads, but never an institution like yours. Who hit upon the happy idea?"

"JUC," the three heads replied in unison and unity.

"JUC? What is JUC and by what authority did it do this?"

"JUC welded the new church together, and it is infallible, as we know since last April," one eavesdropper remarked (not one of the three heads).

Luther made a mental note that here was another "Romanizing tendency" in the Lutheran Church.

The next day Luther was at Dubuque. He was sad to hear that his old friend J. M. Reu, the greatest Luther scholar of an earlier period, was no longer among the living, but there were still some stalwarts of Iowa left.

Here, at Wartburg, Luther had occasion to observe that JUC may have made a mistake when it abolished the Texas District (renaming it the Southern District). The files of the old Texas Synod-District, which are stored in the archives in the basement of the seminary and had been dormant since Meuser in his book a few years ago had admitted the existence of the Texas Synod, had once again begun to expand ominously and were threatening to burst through the ceiling into the faculty room. "You can't quench the spirit of those Texans," a student slaving away in the archives remarked to the visiting reformer. "They will prove yet that JUC is not infallible."

In the archives he also saw a figure bent over a microfilm reader, the first genuine Luther scholar whom he had encountered on this trip. Like most Luther scholars he had adopted the habit of referring to the reformer as M.L. which was quite annoying to Luther since he felt that a Christian's name is important. But the scholar remarked with meekness, "Everybody here calls me B.J. It is a big time-saver, especially if you have to write the name Martin Luther a hundred times in your MSS."

This made sense to Luther, but the fad which he had observed before and saw here again, namely, that everybody was calling everybody else by his first name (a practice considered completely un-Lutheran in 1907) did not make much sense. For when someone said "Bill" at Wartburg, five men cocked their ears. And some of the bolder young men even had tried to call him "Martin" or "Mart."

(Continued on page 18)

Mr. Tillmanns is on the faculty of Wartburg College, Waverly, Iowa.

Aid for Private Schools?

By Carl F. Reuss

The United States stands at a critical point in church-state relations. A massive attack has been launched on the historic wall of separation between church and state. The outcome will affect every one of us.

The Roman Catholic hierarchy is pressing to have its schools included in any programs of federal aid to education. Protestants, even those with systems of parochial schools, generally are opposed to the Roman position. Members of Congress are caught in the crossfire.

One purpose of this article is to encourage you, too, to fire letters to Congress. Write your congressman. Write your two senators. Tell them where you stand on federal aid to education and on government aid to parochial schools.

You can be sure that our neighbors of the Roman persuasion are being encouraged to write. We even have copies of proposed letters one school asked its children to take to their parents. Why shouldn't we urge you to tell your representatives in Congress how you feel on this sensitive issue? So write!

Parochial schools are church schools. They are not just public schools with added religion courses. Parochial schools give to the whole of education a religious content and orientation. Parochial schools exist mainly to preserve or to spread the distinctive faith of their sponsors, whether Roman Catholic, Adventist, Reformed, or Lutheran.

Giving tax funds to church schools would compel a taxpayer of one religion—or of none—to support the teaching of a religion in which he does not believe.

Aid Brings Control

Public funds require public control over their use. Government aid to church schools would subject these schools to government controls. So long as such controls protect the child—insuring him safe and sanitary buildings, for example—they are in order. But the church cannot allow the state to control what it teaches, who its teachers shall be, whom it shall admit to its classes, and otherwise govern the internal affairs of its schools.

It would seriously weaken the public schools if government money were available to private schools. Many groups, seeing tax money available, would start their own private or parochial schools. They would draw interest and support away from public schools to their own separate schools. Instead of being the place of meeting for neighbors living near one another, schools would become rallying grounds for divisive conflict or interest groups.

One could add still more points. Yet, in fairness we must recognize the extra financial load which families and churches believing in parochial schools must carry. One avenue of relief is to ease present tax burdens. Two major proposals have been made.

One would regard tuition payments to church schools as income tax-deductible contributions to a religious institution. To my mind this squares completely with the religious character of the parochial school.

Aid Through Tax Credits

The other would give direct income tax credits or reductions for tuition payments made to church schools. A person could deduct from his tax due the full amount he paid out in tuition. This is so major a change that in my estimation it needs thorough exploration of its total effects.

Yet another possibility of a different sort is for church schools to share community services and facilities. At the level of programs for hot lunches and for health and safety education few people seriously object. Add school bus transportation—even if the busses do not go off their direct routes either to pick up or to discharge children—and many people object that this aids the school, not the child.

Even more controversial is the proposal that public and parochial schools share facilities. For example, church schools might arrange for the use of gymnasium, home economics and industrial arts rooms, and science laboratories in the public schools through some sort of a lease. Or, parochial school pupils might be dismissed to attend public schools for classes in which religious indoctrination is minimal.

The discerning reader will note that I have written of government aid, not merely federal aid. For me the principle is not only federal aid but any governmental aid to parochial schools. The principle is as true for the state and local school district as for the federal government.

Con Outweighs Pro

Nor have I spoken to the point of federal aid to public school education. For me personally the weight of arguments pro and con falls heavily *against* any sort of federal government grants to assist even public education. For me education is a matter for local and state action.

As a church we have no position on federal aid to public education. That decision is one for public officials to make. We hope that you will study the arguments and share your conclusions with your congressman and senators, to guide them in the vote they will cast.

As a church, however, we are vitally concerned to maintain religious freedom. We do not want government to *use* the churches for its purposes. Nor do we want the churches to use the powers that belong to government for advancing purposes the churches regard as essential to their well-being.

That is why we oppose the Roman Catholic demands for governmental aid to parochial schools. We believe our position to be best for them and best for us.

Dr. Reuss is director of the Commission on Research and Social Action in the ALC.

Help for Hong Kong

CARRYING her 6-month-old son piggy-back, the customary manner in which Cantonese women carry their children, Hsien Pai Fang came to the Lutheran World Service office in Hong Kong one morning.

She timidly approached and very softly, as though afraid to permit her words to escape her mouth, said, "Do you help people—I mean children?" The case worker quickly assured her that Lutheran World Service helps people, adults as well as children.

She explained that her only income was from piece work toy-making which she did at her home. If she worked hard, she said, her earnings were between 80 cents and HK$1 a day. Because she had to look after the baby, she could not work full-time.

"Look at me: I have no education—I cannot earn enough to support my children and give them schooling. My sons are handicapped enough as things are: no father, insufficient food and clothing, none of the common things of life."

She implored us to help her two elder sons, 13 and 8 years old, by giving them the schooling they required.

Above—A dirty street to us—home sweet home in Hong Kong. Right—Children are often left "home" alone while parents work.

"I cannot give them the material things that other chi dren have, but at any sacrifice I want them to b properly educated. I want them to grow up to be use ful and self-supporting citizens."

Between sobs she added, "That was the reason brought them out of Communist China."

Investigating the case, Lutheran World Service foun that Mrs. Hsien and her children were living under de plorable conditions and were urgently in need.

Let the case worker tell the story.

"Winding up a steep and narrow stairway of an ol tenement house, through a door that reluctantly sli open after continuous tugging, Mrs. Hsien led me t the place she called 'our home.'

"The first impression it gave me was a lonely darl ness and the kind of squalor that results from extrem poverty. A windowless cubicle, six feet by eight fee its only items of furniture were a wooden cot and makeshift table.

"A straw mat covered the bare boards of the narro cot on which two ragged cotton quilts were neatly piled In one corner was a small bundle of clothing which found out later was all the clothing the family had Drying diapers and sundry clothing hanging from a lin stretched across the cubicle partially hid a portrait o Christ on the flimsy plywood partition. The dampnes emitted by the drying wash was the more felt in tha tiny, enclosed space.

"Asked where her two elder children were, Mrs. Hsie replied, 'Out in the streets.' She apologetically explaine that the cubicle was so small that there was no roo for her children to move about and play.

"Just then we were interrupted by the loud wails o the baby. 'It is hungry, poor darling, and I do not hav enough milk to satisfy it,' she said.

"Steps sounded in the passageway and two boy stood outside the door. The younger hesitated, the sidled into the cubicle, making straight for the cracke water jug on the table. After his thirst was quenche he said, 'Mama, I am hungry.' "

Mrs. Hsien's case being urgent, a meeting was hel to discuss in what manner we could best help the poo widow and her children. It was decided to find a plac for her two elder boys in a boarding school, and to pu the baby in a day nursery so as to give the mother free dom to work and to learn some useful vocation. T satisfy their immediate needs, food, milk, and a littl money were given to Mrs. Hsien.

The two elder children are now in a boarding schoo They are living in clean, airy dormitories and receiv good food. In sunlit classrooms they, with some 20 other children, are taught by trained teachers.

The baby, in a nursery supervised by trained nurses is filling out and getting some color to his once sunke cheeks. He cries now not because he is hungry but onl to attract attention.

And the mother—she will tell you herself, "My min is at rest—for I know that my children are well take care of." She is still doing piece work but somethin better will be found for her as soon as she has finishe her course in the Lutheran World Service vocationa training school.

The bowl is often empty for children in Hong Kong.

Above—Lutheran World Service attempts to resettle as many refugees as possible in small duplexes such as this in the rural areas.

Right—After such homes as they had were swept by fires, these Hong Kong women have to cook meals for their families on the open streets.

Below—Vocational training centers have been set up to enable refugees to acquire new skills and qualify for job openings that occur.

Luther . . . from page 13

ON HIS way to St. Louis Luther stopped over in Chicago and attended divine services on Sunday morning in one of the numerous Lutheran churches of the city. What he saw was quite different from what he had experienced in 1907. In some respects it jarred him. In 1907 the churches had been modest buildings, the pastors had worn few ornaments, and some had worn no robe at all. The choir had sung Lutheran hymns and had been for the most part invisible, sitting in the balcony so that everyone could enjoy their singing without having to look at the singers and the histrionics of the excited choir director.

Now, on this Sunday morning, Luther was met by a flower-bedecked, funereal-looking individual who led him past 17 rows of roped-off pews to a seat where he seated him with an imperious gesture of his hand. He then held up two fingers signifying that there was room for two more worshippers to squeeze in beside the reformer.

But the biggest surprise was the procession of the choirs, four in number, dressed in flaming red, maroon, black, and white, who danced down the aisle, two steps forward, one step back, until they reached the steps of the altar where they turned left and right with Prussian precision and shuffled into pews.

But what surprised Luther most was the change in the preaching style since the first decade of the century. The sermon had a text, to be sure, but that text was soon forgotten as the pastor set out to engage in political, sociological, and economic polemics. ("He must be an expert on everything," Luther observed.) He put his point across, so he thought, by the use of a multitude of big words derived from 20th century Greek and Latin adaptation. Luther kept count: There were 65 Greek and 83 Latin words of more than five syllables each. The congregation must have been lulled into peaceful rest by this sermon, for when the pastor finally breathed the "Amen," the lethargy with which the people arose indicated that they had been drowsing.

"Perhaps this is one of the reasons for lack of workers in the vineyard," Luther thought. "Boys are afraid of the work which it takes to compose these masterpieces of sermons and the futility of preaching them to a drowsy congregation." A kindly churchgoer, who stood nearby and saw Luther's confusion, remarked that "in TALC there are still many pastors who preach the plain Gospel. They are not all as bad as our pastor."

With this assurance Luther entrained on the Wabash on his journey to St. Louis.

(To be continued)

Frontiers . . . from page 11

the parish must have a sense of service instead of being merely a burial insurance society. The church becomes a servant to a community. Her strength resides in her concern.

During such a period of congregational self-study, sharing of observations contributes to a climate of understanding. Suggestions from people in a community usually have more support than orders from "outside" officials.

A map plotting church membership and travel distances often confronts churches with surprising facts of which they had not been aware. And now that they are down black on white on a map they are difficult if not impossible to ignore. The study must include the plotting of schools and trade centers. Unchurched families can be identified, all the neighborhood churches located. Population trends for the last 10 years should be evaluated.

Three years ago a five-point parish in Columbus, N. D., spent several months studying its structure. After mapping out the family locations, school districts, and trade centers, a proposal to merge all congregations into one was set forth. One congregation chose not to enter the new plan. The parish is now basically a two-point one. Most of the children attend the Sunday school in town. All buildings and cemeteries are maintained by the new parish council. Summer preaching services are rotated in the country churches.

Great patience for population-declining situations is needed to bear with people who have felt the pain of losing the status and aliveness of a growing community. Our culture places such heavy emphasis on youth and expanding population that we become almost neurotic over the opposite experience.

Multiple-congregation parishes will be with us for a long time. Administering them is not as difficult as many people imagine. In fact, it is probably not as difficult as administering a large city congregation with its c plexity of organizations. Most r churches need less sub-groups, fe meetings, fewer letters.

Some churches contemplating c solidation or merging might consi a larger staff. Frequent compla come from parishes who feel that l ger congregations do not have t for them except to receive their m ey for a building program. Two p tors could be the order of the more often.

Although most rural churches h lost members, many others have s growth. Near metropolitan cent several old rural congregations h been literally overrun by suburl spillouts. Many of our county s towns have seen considerable grow A few isolated places have had influx of small industries, oil, airba and construction installations.

In one town 400 trailers moved within a year. Ten years later 2 trailers are still there. Every cou seat town has a trailer populati One pastor considers himself a tra chaplain. These 20th century cove wagons make up a very large and teresting group of people in our ti

New excitement for the theolo cally curious has brought many o standing young seminary graduates a country setting. Rural people ha a high percentage of reflective p sonalities. To such curious lay p sons a new day offers new dimens to the Christian faith. Note for stance the Lay Institute of Theolo sponsored in Montana, a region definite rural flavor.

The faithfulness of pastors servi country and small town churcl across our land has been an inva able factor in building and conserv our Lutheran heritage. As we f changes in patterns of community, t dangers of too quickly jumping conclusions on how to manage chu administration can be best avoid if we remember that the church people. The church is the body Christ. The church is not organizati but fellowship. The future of not o the rural church but of the wh church will depend upon our attitu as pastors and lay persons to the ture of the church.

The gospel comes not to preser old churches and social habits. So country churches must close. Ma need to be strengthened. Every co munity needs the witness of Chr

Pastor Agrimson is the president of th Western North Dakota District.

New Books for Laymen

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EDITORIALS

Pentecost . . . The Church . . . Fire

Pentecost, the birthday of the church. Pentecost, the story of tongues of fire. The church and fire belong together. Is our American Lutheran Church near the fire? Will it be a fire?

"He who is near me is near the fire" is a word attributed to Jesus, not in the New Testament but in a legend about Jesus. But legendary or not, these words describe the experiences of men and women who get near to Jesus Christ. They get so near to the fire that they become a fire themselves.

Living faith resembles fire. The church must be a fire, or it is not near Jesus Christ. As long as a church is a fire it can be used by our Lord. But if the church becomes a strong worldly power, it ceases to be a fire, and God cannot use it, no matter how many glorious things may be said about it. "Not by might, not by power, but by my Spirit, says the Lord of hosts" (Zech. 4:6).

If the church is the body of Christ, it certainly is true that he who finds his way into the church should get near to Jesus Christ and thus be near the fire. Christian people everywhere hope that the American Lutheran Church may be a big fire. The three former church bodies each had some fire. Now that the burning coals from each of these have been gathered into one place, the fire should really be blazing.

The church will always have difficulty in being a fire. The "cares and riches and pleasures of this world" may choke the Spirit. Sheer unbelief and disobedience will grieve the Spirit. There have been times when even the church quenched the fire by burning the believers at the stake. Thus John Huss was burned in 1415. Luther would have suffered the same fate had it not been for the Elector of Saxony. Scandinavian Lutheran lay people were forbidden by law to preach and teach the Word of God a century ago.

The Bible often refers to judgment as a fire from God. Asaph under the judgment of God asks the question: "Will thy jealous wrath burn like fire?" (Ps. 79:5). Salvation begins with judgment. It is not a moral-improvement affair. It is an act of God. God comes to the individual and judges him. The Word of God is like a fire which cuts and burns into the heart. Man stands before God. He is asked to do that which he is not able to do. He must be like God, and he must keep the law of God. If he fails, he is judged. The man under this judgment can almost see the blue flames of the wrath of God rea ing out for him. He discovers that God is right a that he is wrong. Then it is terrible to fall into t hands of the living God.

This was the experience of men on the day Pentecost, when they were cut to the quick. Th cried out, "What shall we do?" Man's extremity l comes God's opportunity. God can save the man w is willing to be judged.

But there is not only judgment, there is the fire faith and salvation as well. Reading the account Pentecost in the book of Acts, we find that wh the Holy Spirit was given to the apostles and fi Christians, "there appeared to them tongues as fire, distributed and resting on each one of the (Acts 2:3). It is well to underscore that it was d tributed to each one of the believers. The Spi was not given to a group as such or to an organiz tion. He was given to individuals. This is the expe ence of every Christian. He has come near to Jes and therefore near to the fire. It is not somethi based on man's ability, but it is the work of t Holy Spirit. John the Baptist refers to this when says Jesus shall baptize with the Holy Spirit a with fire.

The church of Laodicea was neither hot nor co It was lukewarm. The many activities today do n necessarily indicate that the life in the church burning hot. An example is that of witnessing a evangelism. When we think of witnessing we fi that evangelism suffers, because there is so litt fire. The witnesses must be taught, directed, and p to work. It is, of course, true that the Word giv some advice on how to witness. But the main emph sis is simply on this, "You shall be my witnesses This is a command of Christ. Go and evangeliz led by the Holy Spirit. Human rules and plans m be used, but do not forget that witnessing is t work of the Spirit of God who like the wind, blo where he will.

Fire and service also belong together. The slothf servant loses his opportunity to serve. Therefore Pa writes: "Never flag in zeal, be aglow in the Spir serve the Lord" (Rom. 12:11). But if the Spirit is be kept aglow, the service must be worthwhile. Christian must learn to be rather selective and critic on this point. Many a project may seem attractive c paper and wise according to man, but under the ho fire of God it is burnt to ashes. Pastors should be c guard that members are led into worthwhile servic Activity for activity's sake will quench the fire. Pa tors should also watch that they do not confuse fi with form and order. A high churchly tendency abroad today in all churches, not only in the Lu theran. This should be watched. I am not sure adds to the fire of God in the service to have th

colyte bow four or five times before the altar and he pastor some 20 times during a service.

Freedom and fire also go together. This freedom must be guarded constantly in the local church. There is always the tendency that a pastor may want to "lord" over the flock. He forgets the constitutional rights of the congregation. Thus he may quench even a "dimly burning wick."

In the eagerness to get the new church well on the way, when the pastors and lay leaders are somewhat confused about certain things, the leaders of the districts must be careful that they do not start practices that put too much authority into the hands of the officials.

Let the fire burn. Jesus would that it were kindled already.—J.M.J.

Four Octaves Above Jubilate

So far as the church year is concerned, there would have been logic to observing the Third Sunday after Easter as the climax of the Jubilee Year celebration of the American Lutheran Church. For that Sunday is Jubilate Sunday, so called from the opening words of the introit for the day: "*Make a joyful noise* unto God, all ye lands, alleluia. . . ." To be sure, the entire 50 days from Easter to Pentecost constitute a magnificent Jubilate season, with Cantate Sunday or "Sing unto the Lord" Sunday following Jubilate; and then, in sequence, Rogate or Prayer Sunday; Exaudi, or the Sunday after the Ascension; and finally the Day of Pentecost.

Pentecost Sunday, the day fixed by the ALC for the climax of its Jubilee Year celebration, is therefore four octaves above Jubilate Sunday. Something to ponder, isn't it? It suggests that by the time we get to the Day of Pentecost, our hearts and souls should really be filled with wonder, love, and praise for the God of our salvation and the Head of our church, and that we shall need no special urging to join in a gladsome celebration of the ALC's Jubilee Year.

You see, there is a sense in which this Jubilee Year celebration is a spiritual test. The celebration is not an obligation which we *must* observe on pain of some kind of spiritual penalty. Rather, it is an opportunity. Frankly, if you or I have no heart or stomach for it—for a little extra rejoicing, a little extra contemplation and meditation, a little extra Bible study and prayer, a little extra giving—we had better not go through the motions of taking part in it. That would simply add hypocrisy to our apathy.

But if we search our hearts, each of us privately before his God, I am confident that practically every one of us will feel a glowing desire to join with our brethren in the ALC in a celebration of this Jubilee Year that enlists hearts and hands and voices. Really, the issue is up to each of us, even as the Apostle Paul put it centuries ago when he wrote: "Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver" (2 Cor. 9:7, RSV).—E.W.S.

Not Above Criticism

One of the cardinal principles of Christian ethics is that when it comes to criticism, we begin with ourselves. This applies to the Christian individual, congregation, and church body. As Dr. O. Hallesby puts it: "No one treats a true Christian more severely than he does himself. He accuses and judges himself oftener and more severely than others suspect."

It was in this spirit that the executives of the American Lutheran Church held a retreat conference at Wartburg Seminary, Dubuque, Iowa, on a weekend during Lent. The theme of the conference, which was developed in four stimulating lectures, was "The Ministry and Mission of the Church." But the spirit of the conference was to examine not only the church—particularly our American Lutheran Church—and try to see wherein it is deficient in its ministry and mission, but to have each man and woman present engage in self-examination. I think it was Charles Wesley who once exclaimed, "Lord, send a revival—beginning with me." And that was the attitude that prevailed at this retreat, which brought the 35 persons who attended it closer to the Lord of the church, closer to one another, and closer to the bleeding heart of humanity.

This was not the type of meeting that lends itself to screaming headlines nor even to an impassioned editorial. Nevertheless, it is good that the members of the ALC know that such a retreat was held. The executives of the church do not consider themselves above criticism. They want to criticize themselves and their work. They realize that they are sometimes criticized.

To cite a single example, there is considerable criticism of the vast bulk of material that goes out from church headquarters. Without digressing to comment on either the merits or demerits of that criticism—in my personal opinion there are both merits and demerits to it—let me assure you that this was one of the many matters which the executives faced with frankness and humility. Deeper and more important than that, they faced the matter of their own personal shortcomings and inadequacies and prayed God to search them and know their heart. —Yes, it was a worthwhile retreat conference. I am glad that a decision was made to hold another next year.—E.W.S.

MR. EDITOR...

COLOR-BLIND PARROTS

Sir:

Dr. H. Conrad Hoyer has not found people in the NCC with pro-Communist leanings (March 14 *L.S.*) If he reads the *L.S.*, the story, "Film Called Inaccurate" may give him a clue as to where the pro-Communists can be found. I had not expected that our church paper would take up parroting the Communist line, but there it is. . . .

It would be wise for the members of your staff to become informed about (Communism). May I suggest as a start *While You Slept* by John T. Flynn, *Masters of Deceit* by J. Edgar Hoover, and *The Techniques of Communism* by Louis Budenz.

LORENTZ S. FELDE
Portland, Ore.

Sir:

Pictures don't lie. The only people who gain from objections to the film are the Communists.

LOUIS LARSEN
Denmark, Wis.

Sir:

The attack on the film *Operation Abolition* is rising to a crescendo. The message of the film is substantially correct; the attacks upon it are characterized by half-truths. . . . I believe that every church should see this film.

Pastor ORVILLE G. HEIPLER
Hawthorne, Calif.

Sir:

I assumed that the ALC was not involved with (the NCC) and its slanted political endeavors such as abolition of the committee on un-American activities. Not one word is given from the proponents (of the film).

W. L. SCHORLEMER
Yorktown, Tex.

Sir:

How long will you remain blind . . . ?

MRS. HELEN D. KAY
Seattle, Wash.

AT LEAST WE'RE CONSISTENT

Sir:

The merger caused me no trouble; the new hymnal and ritual I could accept. But there has yet to be an issue of THE LUTHERAN STANDARD that has not left me irritated. We are not theologians. We wish a Christian paper for the home, readable, usable, *not* a technical magazine for the professional people of our church. My wife has yet to find anything to use either at home or in her church circle.

RONALD LARSON
Velva, N. D.

A HERETICAL BIBLE

Sir:

The new English Bible gives: "he did not think to snatch at equality with God" (Phil. 2:6). This denies the deity of Christ and should be reason enough to reject this translation.

ISAAC LAKO
Arthur, N. D.

MAKE CHURCH YOUR HEIR

Sir:

You are to be commended for noting that Gunder Strand remembered his Creator in his will (March 14 *L.S.*). By including the church as one of your heirs you will gain a lot of satisfaction that your possessions will continue to work for the Lord.

WERNER HOOPS
Byron, Neb.

WASTED INK

Sir:

Re your March 14 editorials: How many of your readers are familiar with (John Steinbeck's) writings? Bring your editorials to such a level we can get some good from them. As I see it, "Those Jailed Executives" is just wasted ink and space. To what extent is a clergyman in position to deny a person participation in the Holy Communion? Where do we draw a line on "Judge not . . ."?

GUNDER SCOTT
Blair, Wis.

HERE'S WHAT WE GAVE

Sir:

The graph (p. 13, March 14 *L.S.*) was not a true picture [in spite of the footnote]. . . . The facts are: ALC raised $9.92 per confirmed member; ELC, $9.08; UELC, $12.46.

M. C. STRICKER
West Branch, Iowa

RUSSIA HAS EASTER TOO

Sir:

Mrs. Hetland might have included this (March 30 *L.S.*): In the atheistic USSR the word for Sunday is "vo resenye," from the Russian word Easter Sunday, "Voskreseniye," mes ing resurrection.

ROBERT A. HIGGI
Dallas, Tex.

POOR FARE FOR EASTER

Sir:

Was that ("A Dangerous Feve March 28 *L.S.*) the best the edi could offer his readers for Holy We and Easter? The same spirit attack Christ at Jerusalem, and now servants.

F. J. DOYEN SR.
Eureka, S. D.

DON'T BLAME THE SCHOO

Sir:

In reference to the article (Ma 28 *L.S.*) praising the Rev. T. R. Bau ler for his letter to *Time* magaz on the "typically language-dead hi school," may I state that in our dem cratic system, the caliber of schools dependent upon the caliber of citize ry which support or do not supp the local schools.

The curriculum of a school is d pendent upon the needs of the lo students. Such needs are to a lar degree the result of the culture br by parents and local institutions. the classics have been eliminated is unfair to blame only the schoo

Since the pastor is qualified to tut his son in Latin, perhaps he cou give such assistance to the scho Such assistance by lay educato should not be frowned upon mo than lay assistance given to t church.

S. E. STEIN
Morral, Ohio

LOVE YOUR NEIGHBOR— OR ELSE!

Sir:

Certainly every believer must member and obey the numerous wor of our Lord relative to sharing wi less fortunate neighbors. But da one equate this *Christian* obligati with the welfare program of the stat The very essence of the one is co pulsion, while the New Testame obligation loses all meaning if it not a completely free act. This is n to say that all welfare legislation necessarily wrong, but that it da not be confused with Christian lov

How does one prevent politicia from buying votes by the extension welfare grants? These laws encoura all of us to be generous *at someon*

lse's expense. The Good Samaritan vas helpful at his own expense.

JOHN SCHMIDT
Amherst, N. Y.

ir:

Thanks to Mr. Strietelmeier (April 1 *L.S.*) for a clearly stated view of ocial welfare consistent with Chris- ian charity. I wonder if it is really howing concern for the individual to nove him from where he chooses to e merely to place him on an assem- ly line—in production which must reate its own demand and gives few vorkers any sense of accomplishment. The issue becomes even more gray.

ROBERT BECK
St. Louis, Mo.

THAT'S NOT WHAT I SAID!

Sir:

Mrs. Mary K. Harris' letter (April 1 *L.S.*) attempts to pervert the mean- ng of my letter (Feb. 28 *L.S.*). May suggest that she re-read it with an ttitude other than that assumed by rresponsible reactionaries.

G. N. COOPER Jr.
Fort Worth, Tex.

WHEN CAN WE SEE IT?

Sir:

I have noticed articles telling of elevision programs produced by the utheran church but never a time or hannel given. Why?

DOROTHEA WICKERHAM
Clyde, Ohio

• *Even on network programs, time nd channel number differ in almost very city. You'll have to get this in- ormation from your local newspaper.*

A PLEASING PACKAGE

Sir:

How very pleased we were to read "Autobiography of a Package Mis- ion" (*L.S.*, Feb. 28). Our "package nission" (Redeemer Church) also be- gan services in our local school. We now hold services in our church, dedi- cated Jan. 8, 1961. We cannot tell you in words what this mission has meant to our family and 55 others.

MR. AND MRS. WILLIAM O. SASS
Washburn, Iowa

BEWARE ORGANIZATION MEN

Sir:

Thank you for the editorial by J.M.J. ("Wanted: Odd Balls" Feb. 28 *L.S.*). It is like a fresh breeze to a tired worker on a hot, humid day. I have been alarmed over the extreme emphasis on organization and con- formity in all departments of life, both religious and secular. The "or- ganization man" has really been go- ing strong in religious organizations. While I am not in favor of the odd ball who is just trying to be eccentric for the sake of being eccentric, I be- lieve that we should give him a chance to be heard.

It was organization men who per- secuted and killed the prophets, who accused our Lord, who persecuted the reformers.

WALLACE E. GROVER
Rochelle, Ill.

A FOOLISH BACKWARD STEP

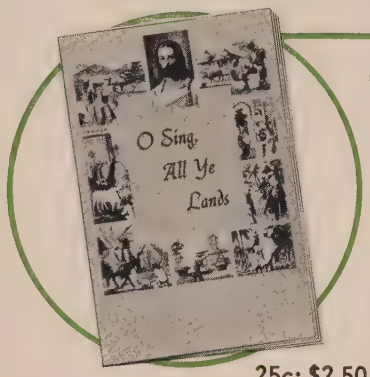
Sir:

We have read and heard much about this church merger. But we have not heard a single one mention the merits of the thing. . . . How can one man acting as president do a better job than three men? That would be like taking a class of school children who had three teachers and turn them over to one teacher—and you plan to add more children to the class. . . .

Lots of ridiculous things creep into a new church too, like we had to have a new hymnal and service book. We did not get a chance to vote on this . . . it was shoved down our throat. . . .

We had three church papers, etc., now we have one paper about the same size, same price, but we only get half as many issues. So you see in one department of the merged church we have gone backward by one half.

WALTER THOMPSON
Walhalla, N. D.



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THE ALC

Southern District Keeps Name — For Now

Although two proposals to change the name of the Southern District of the American Lutheran Church were made at the first regular convention of that district, the district will keep its name for at least another year.

The district referred the question of its name to the Constitution Committee for study and recommendation to the 1962 district convention. One of the reasons cited for this disposition of the matter was that "the name of our district is too important a matter to come at the closing minutes of a convention."

Meeting at Christ Church, San Antonio, Tex. (Pastors Harold W. Moench and George W. Krueger), the district received proposals that its name be changed to either the Texas District or the Southwestern District.

The Southern District includes 243 congregations in Texas, Louisiana, and Arkansas, all but eight of which are located in Texas. Confirmed membership of the district is 69,000; baptized membership, 98,500. There are no congregations of the former UELC in the district and only 20 congregations of the former ELC in it. The remainder are congregations of the former ALC.

At the concluding convention of the Texas District of the former ALC, held last May, that district favored by a vote of 160 to 97, a change in the name from Southern District, which was called a misnomer, to Texas District.

Mohr Hits Covetousness

President of the district is Dr. Vernon Mohr, of Austin, who was elected to a 6-year term at the district's constituting convention.

Dr. Mohr not only presided at the business sessions but also preached at the opening Communion service. He said that nowadays one hears little challenge from the pulpit to do the good works that are the necessary fruit of faith. Calling covetousness "the most idolatrous sin in our materialistic world today," he lamented the prevalence of it.

Registered at the convention were 398 official delegates, 200 of them pastors, and 198 of them lay people. Of the lay delegates 24 were women. At the district's constituting convention there were five women delegates.

One of the highlights of the convention was the rendition of the cantata *Una Sancta* on April 12, in the convention church. Among those participating in this cantata, written by Prof. Paul Christiansen for the constituting convention of the American Lutheran Church, were the choir of Christ Church; the band of Texas Lutheran College, Seguin; some San Antonio vocalists, and some members of the TLC choir.

Dr. Schiotz Speaks

Dr. Fredrik Schiotz, president of the ALC, pointed out the relevance of the constitution of the ALC to the church's mission in today's world in his address to the convention. He also discussed, with the pastors, the structure and work of the Lutheran World Federation.

Others who addressed the conve tion included Dr. Conrad Thompsc director of evangelism in the AL who gave three inspirational me sages and also spoke to a session the laymen; Mr. H. N. Rye, exec tive director of the Board of Pe sions of the ALC, who discussed t new pension plan; and the Re James A. Siefkes, Dallas, regional c rector of stewardship, who is sche uling "zip trips" to all the congreg tions in the district.

Howard Sandum, Minneapolis, c rector of public information of t ALC, conducted a public relatio workshop during the convention.

Since Jan. 1 the Southern Distri has published a monthly paper, *T Southern Lutheran,* edited by Past Kurt C. Hartmann, of LaVernia, Te A special convention issue of th paper was distributed during t convention. The delegates thank Pastor Hartmann for performing h duties "in a commendable way."

An invitation was received fr Texas Lutheran College to hold t 1962 convention on its campus. Sin this would mean that the conventi could not meet until June, wh Texas weather has begun to hit stride, final decision in the matt was left in the hands of the distric executive committee.—E.W.S.

Easter visitors at the Lutheran Church of the Palisades, Pacific Palisades, Calif., includ former Vice-President Richard Nixon and his family. Greeting Mr. and Mrs. Nixon a their daughters, Patricia, left, and Julie, is the Rev. Arthur O. Peterson.

Some 200 high school students from 33 ALC congregations in Hennepin County, Minn., attended Fairview Hospital's first annual Health Careers Day in Minneapolis recently. Explaining her job and its importance to a group of Lutheran students was Miss Frances Anderson, right, chief medical technologist at Fairview, a Lutheran-owned institution.

ALC Magazines Join ACP

Two ALC publications were accepted as new members of the Associated Church Press at its annual meeting last month in Chicago, Ill.

They are *Scope*, publication of the ALC Women, edited by Lily M. Gyldenvand, and *Greater Works*, publication of the Brotherhood of the ALC, edited by W. Herbert Kent.

The ACP is a nationwide organization representing major Protestant and Orthodox periodicals with a combined circulation of more than 16 million. THE LUTHERAN STANDARD is also a member of the association.

About People

Miss Lauretta Mundt and *the Rev. Leonard Ziemer* have been named to the Board of Parish Education of the ALC. They are to fill the unexpired terms of Mr. Don Vetter and Dr. A. J. Tolo who have accepted staff positions under the board. Miss Mundt is director of education at Bethlehem Lutheran Church, Aberdeen, S.D. Mr. Ziemer is a pastor in Michigan City, Ind.

Dr. Carl E. Lund-Quist, former executive secretary of the Lutheran World Federation, who suffered a severe stroke last October, is "slowly but steadily improving" in health.

Among the Churches

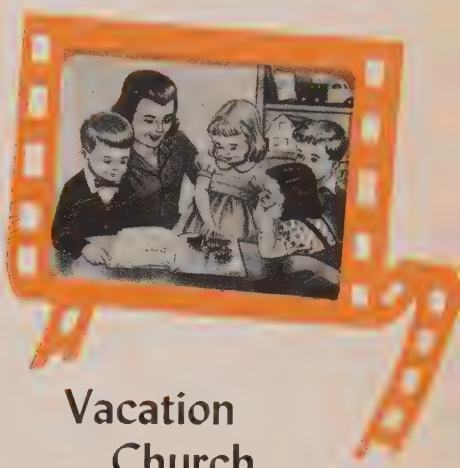
OHIO-EASTERN

● Christ Church, Woodcliff Lake, N.J. (Pastor James I. Opsal), dedicated a new education wing March 19. On the same day the Sunday school began double sessions.

SOUTH-CENTRAL

● Christ the King Church, Omaha, Neb. (Pastor Lee Roy Eikanger), dedicated the first unit of a church

Filmstrips Enrich the Enjoyment of



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on April 23. The building program was made possible through a loan made to the ALC Board of American Missions by Sinai Church, Sinai, S.D. (Interim Pastor Thomas A. Knudson).

● Westwood Church, Shawnee Mission, Kan. (Pastor Gilbert A. Jensen), dedicated a new addition to its church on April 9. The new addition doubles the seating capacity of the church and provides additional educational facilities.

UPPER MIDWEST

● A Christian home for the aged of all faiths has been proposed for Billings, Mont. It will be called St. John's Lutheran Home, and will be operated by a recently-incorporated non-profit organization. The home plans to begin operations in 1962 with 60 residents.

● Bethany Church, Carlos, Minn. (Interim Pastor Theo. Lerud), and Fahlen Church, Carlos, an Augustana Synod congregation, have decided to unite and join the ALC. The new congregation expects to begin its work about July 1.

● St. Paul Church, Lowry, Minn. (Pastor H. Norman Schey), dedicated an education building April 23 that adds eight classrooms, an auditorium, a pastor's study, and other facilities for increased service to the congregation's property.

● Our Redeemer Church, Watertown, S.D. (Pastor George P. Larson), has recently organized and is applying for membership in the South Dakota District of the ALC. This church will be received officially at the forthcoming district convention in Sioux Falls, June 12-14.

WESTERN

● Emmanuel Church, North Hollywood, Calif. (Pastor Erling H. Wold), now has a paid staff of 52 full- and part-time workers. Latest workers called are layman Buzz Kahn, to be youth director, and Donald J. Fisher, who will become assistant pastor after he is ordained in June.

CANADA

● Congregations in the Prince Albert, Sask., area participated in a mid-March four-day preaching-teaching-reaching mission. Pastors of the 12 congregations that took part heard morning messages from Drs. O. C. Hanson, S. T. Jacobson, and Mars A. Dale. Each of the congregations had special services during which they heard guest preachers. According to the Rev. Clifford A. Stalwick, director of evangelism of the Prince Albert Circuit, the mission "brought rich spiritual blessing to hundreds of people. . . ."

MIDWEST

● Christ Church, Palatine, Ill. (Pastor C. G. Shira), dedicated a contemporary church and fellowship hall. The new church has a seating capacity of 375, plus an overflow that seats 60 in the narthex.

Obituaries

Mrs. D. R. Honn, 78, Charleston, W. Va., died Feb. 19 at her home. Mrs. Honn was the widow of the late Pastor D. R. Honn, who served Trinity Church, Fort Recovery, Ohio, from 1921 to 1945.

Mrs. Minna Knuebel, 97, Buffalo, N.Y., widow of the late Pastor John H. Knuebel, died March 24. Pastor Knuebel, a pastor of the former Buffalo Synod, died in 1918.

Changes of Address

Frederick C. Althoff, from Liberia Rd. to 12373 Liberia Rd., Rt. 3, East Aurora, N.Y.

Robert L. Barker, from Saco, Mont., to Harrisburg, S.D. (Springdale and Beaver Creek).

William B. Belk, from Alpena, Mich., to 51162 Base St., New Baltimore, Mich. (St. John).

Norman B. Bergeson (asst. pastor), from Heron Lake, Minn., to 272 Hollett St., Tracy, Minn. (Tracy).

James E. Braaten, from Austin, Minn., to Chatfield, Minn. (Chatfield and Root Prairie).

Stephen L. Brandt (military chaplain), from Admin. Com. NTC, BOQ 1128 to Bldg. 1141, RTC—USNTC, Great Lakes, Ill.

Melton W. Bulgerin (asst. dir., Stewardsh from College Station, Tex., to 422 S. 5th Minneapolis 15, Minn.

Herold L. Daugs, from Goodyear, Ariz., to 666, Port Orford, Ore. (Zion).

Stanley K. Emerson, from Pease Air Force E N.H., to Base Chapel, 7544th Air Base Squac APO 83, New York, N.Y.

Leif Evans (retired), from Glenwood, Minn. c/o Robert E. Barks, 3500 Shawnee Place, Moines, Iowa.

H. L. Foss (dist. pres.), from 523 Dexter Ave 523 Dexter Ave. N., Seattle 9, Wash.

Eugene Gauerke, from 729 S. Jackson to Moravian St., Green Bay, Wis.

Stanley V. Gjervik, from Honolulu, Hawaii Kenyon, Minn. (First Ev.).

Arnold J. Green, from Gibsonburg, Ohio, R.R. 1, Rockford, Ohio (Zion Ev.).

J. R. Groettum, from Houston, Tex., to Sheldon St., St. Paul 13, Minn. (Como Park).

Gerald M. Gundersen (military chaplain), Fort Slocum, N.Y., to 20th Engin. Bn. (Comb Fort Devens, Mass.

E. A. Hanff (retired), from Wykoff, Minn., 1313 2nd Ave. S.W., Waverly, Iowa.

Lavern R. Hanson, from 216 2nd St. N.E Box 1332, Mason City, Iowa.

Robert N. Harrison (hospital chaplain), Oakdale, Calif., to 4752 E. Fedora, Fre Calif.

E. H. Hauge, from Hines, Ore., to 218 N. Pasco, Wash. (First).

L. A. Kirkegaard, from West Branch, Iowa Gilmore City, Iowa (First).

Adolph H. Kohler, from General Delivery P.O. Box 276, Show Low, Ariz.

A. C. Korsrud (retired), from Van Nuys, Ca to 6401 Markley Way, Carmichael, Calif.

Franklin W. Krueger, from 3030 ABWg., APO New York, N.Y., to Hq. AMFEA—Box 1461, 10, New York, N. Y.

George W. Krueger (assoc. pastor), from Dic son, Tex., to 634 Shadywood, San Antonio Tex. (Christ).

Eugene J. Leschensky (asst. dir., Stewardsh from Menomonie, Wis., to 422 S. 5th St., Mi apolis 15, Minn.

I. O. Melom (retired), from Granite Falls, M to Spicer, Minn.

Henry A. Mueller, from Niagara Falls, N.Y. Mazomanie, Wis. (St. John and St. Paul).

George W. Muschinske (military chaplain), APO 633, New York, N.Y., to 7101 AB Chaplain Section, APO 332, New York, N.Y.

Gerald F. Nerenhausen, from Waverly, Iowa 1008 N. Sawyer St., Oshkosh, Wis. (Zion).

Milton W. Nesse, from Bremerton, Wash., to Saviour Lutheran Church, 11th and Veneta, B erton, Wash.

Douglas R. Olson, from Stewartville, Minn., 3625 Tulsa Way, Fort Worth, Tex. (Trinity).

Wayne Paulson (military chaplain), from Mitc AFB, N.Y., to 2500th ABWg., Mitchell Hempstead, N.Y.

Eugene L. Peterson, from Wittenberg, Wis., Baldwin, Wis. (Baldwin, North Rush River, Our Savior).

Harold R. Peterson (visitation pastor), Sauk Centre, Minn., to 501 Maple Ave., River Falls, Minn. (Trinity).

A. W. Ramstad, from Box 256 to Box 2296, coma 44, Wash.

Howard F. Rand, from Ft. Lauderdale, Fla. 2123 Redthorne Rd., Baltimore 20, Md. (St. M thew).

Hillerup E. Rasmussen, from Ferndale, Calif. 211 S. "O" St., Tulare, Calif. (First).

Arnold W. Raugust (military chaplain), Munich, Germany, to Hdq. S.A.C.O.M., C lains Section, APO 407, New York, N.Y.

J. H. Reents, from Box 84 to Box 323, Ne Neb.

Robert F. Rodewald, from Loogootee, Ind., Chokio, Minn. (Our Savior).

Luther M. Roseland Sr., from Northridge, Ca to 8216 Etiwanda Ave., Reseda, Calif.

T. J. Roth (interim pastor), from La Mar Tex., to 1215 San Jacinto Ave., Texas City, (Memorial).

John V. Rydgren (asst. pastor), from Hepp Ore., to 1807 N. Bennett, Tacoma 7, Wash. (C tral).

ay H. Saathoff, from Schilling AFB, Kan., to Office of the Chaplain, 3902 Air Base Wing (SAC), Offutt Air Force Base, Neb.

Wilfred Sager (reg. youth dir.), from Austin, ex., to 2626 W. Mockingbird Lane, Rm. 232, allas 35, Tex.

aniel W. Sander (assoc. pastor), from Monroe, lich., to 2144 Dundee Ave., Toledo 9, Ohio Bethel).

tanley O. Satre, from Palatine, Ill., to Stewart-ille, Minn. (Zion).

lorbert J. Schroeder, from Ferndale, Mich., to 42 Parliament, Madison Heights, Mich.

horalf J. Skeie, from Benson, Minn., to Madelia, linn. (Trinity).

Valdemar G. Storm, from Morgan, Minn., to Ceylon, Minn. (St. Peter).

ersing Thompson (retired), from Owatonna, linn., to c/o Capt. Paul M. Thompson, 1428 niwaka Ave. S.W., Atlanta 11, Ga.

. A. Turmo (supt.-chaplain), from Hettinger, I.D., to Bethel Homes for the Aged, 1420 4th ve. W., Williston, N.D.

. E. Undem, from Pierpont, S.D., to Viborg, .D. (Bethany).

eter J. Vammen (retired), from Penn Yan, N.Y., Culbertson, Mont.

. W. Willmann, from Parma, Ohio, to 5280 roadview Rd., Cleveland 34, Ohio.

lifford E. Wood, from Weirton, W. Va., to 734 efferson Dr., Pittsburgh 29, Pa. (St. John Ev.).

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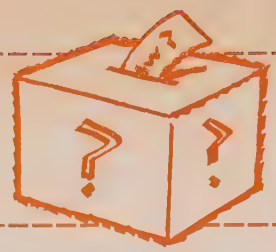
Question Box

By Stanley D. Schneider



Why Did Jesus Descend to Hell?

I would like to know where in the Bible it says that Jesus descended into hell. H. F. R., Ore.

In our discussion group there was uncertainty about the following quotation from *Peace With God* by Billy Graham: "The physical suffering of Jesus Christ was not the real suffering. . . . The awful suffering of Jesus Christ was His spiritual death." This is what the words "descended into hell" mean to me. But no one else agreed. Would you clarify this?" M. G., Wis.

"For Christ also died for sins . . . being put to death in the flesh but made alive in the spirit; in which he went and preached to the spirits in prison, who formerly did not obey, when God's patience waited in the days of Noah . . ." (1 Peter 3:18-20).

This is the place in the Bible which is interpreted as the descent into hell by Christ.

The second question raises the issue of the purpose of this action. There have been at least three views of this. One is that "hell" represents the realm of the dead, whatever that may be. Scripture does not speak of such a more or less neutral place. A second view, the one which the questioner apparently holds, is that Christ suffered in hell. But the suffering was finished on the cross. Its depth is expressed in the words, "My God, my God, why hast thou forsaken me?" The words, "It is finished," mark the end of the suffering.

What then is the significance of the descent into hell? Before his appearance to his own as the risen Savior Jesus descended into hell to show himself as the victorious Lord over death, hell, and the devil. He descended to preach not salvation, but judgment. The descent into hell is, therefore, not a part of the suffering of Christ, but assurance of the victory of Jesus Christ over all the forces of evil. It is also a reminder to us all that if we will not have Jesus Christ as our Savior, then we shall have him as our Judge.

Would you please explain "Mardi Gras" to me? H. M., Tex.

Literally translated from the French this term means "fat (gras) Tuesday (Mardi)." It refers specifically to the day before Ash Wednesday, that is, the day before Lent begins.

The probable reason for this name was that all grease which might be on hand in the house was to be used up before Lent began. This was in the Middle Ages when the practice of fasting during Lent was an almost universal practice.

In England the day is sometimes called Pancake Day. The reason is that they used up the grease in cooking pancakes. In some parts of Germany doughnuts symbolize the day.

Along with these customs other practices developed in the Middle ages in anticipation of Lent. Since Lent was a somber season this time became a carnival season. There were masquerades, plays, and much fe ing before the season of fasting ca

Originally much of this could have been innocent enough, and possibility of good fun is still pres in some such activities. But where this possibility exists there is also possibility of much abuse.

What should be the Christian's titude toward such things? Well the thing is sinful, maybe we c convert it. That's how we got date for Christmas. A pagan fest was converted to Christian use.

One way in which this could done would be by emphasizing other name for this day. That n is Shrove Tuesday. This name given to the day before Ash Wedn day because on that day every was accustomed to go to the pa to be shrived, (shriven, or shro that is, to confess sins and rece absolution.

How can we be happy in he en if we know some of our fam or friends have gone to hell? Is past wiped out? E. R., Calif

On what does our ultimate hap ness depend? We are blessed w we know and do the will of G Therefore, we need not worry ab how we can be happy in heav For in his presence his will is d perfectly. And in that presence shall be blessed. Rest assured in t that God's will is going to be d perfectly, and that this is our hap ness, both now and forever.

Send questions to Prof. Stanley D. Schneider, 835 Chelsea Ave., Columbus 9, Ohio. Names and addresses must be included though only initials will be used.

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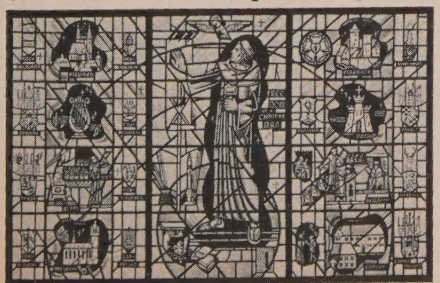

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Family Size... By Phelva Hetland

Let's Plant Grass

MOM," said Pixie with obvious relief as she laid down the newspaper, "that boy can't really be so bad. It says here he's confirmed."

"Let me see that," Brud was at her elbow. "Ha, I thought so—it says he's a confirmed law-breaker. That just means he's set in his ways; he breaks laws. It's like—well, like Dad's a confirmed coffee-drinker."

This brought Dad out from behind his paper. "Who's a what? And who's having coffee?"

"You and I, probably." Mom started for the kitchen. Pixie followed, puzzled by this careless use of the word confirm.

"Mom, I thought 'confirm' is a church word like 'baptize.' Why did Brud laugh at me like that?"

"Honey chile, you know Brud. He was just being a brother. But 'confirm' does mean to make sure—so a child confirms what his sponsors said for him at Baptism."

As Pixie handed Brud his glass of milk, he gave her a sheet of paper with some scribbling on it.

"C is for confirm—to make sure,
to hold fast
To something we've said or
done in the past;
And make it be true."

"That's for you, Pixie, because I laughed at you."

"We can all play that game," Mom said "C is for Cause that a man may espouse—"

"C is for Catholic—"

"And Communist—"

"Hold up a second," Brud waved his paper. "I've got one for that:

A is for Anti—as most of us are.
The things we're against get
more talked of by far
Than things we are for."

"You're too young to be cynical." was Dad's comment. "But, as I've always said, there are people whose only religion is anti-Catholicism. And there are just as many whose only politics is anti-Communism."

"True, too true," Mom agreed. "Right now there's a near panic of anti-Communism."

"It really worries me," Dad was serious, "the way this thing operates. We are against Communism because it puts the state in the place of God, and because it destroys individual freedom. So what happens? People get all worked up and start smelling out Communists, and first thing you know we have a full-scale witch-hunt going."

Mom shuddered. "It's frightening to see the suspicion and hate between people who should be making common cause against whatever enemy there may be."

"The danger is real," said Dad, "there's no doubt about it, but this hysterical reaction has me both puzzled and worried."

"It actually seems sort of diabolical, this whisper of 'Communist—inspired' in the most unexpected places. I sometimes wonder whether it's the anti-Communists or the Communists who are whispering and pointing."

"It's a mighty effective way of getting people all shook," Brud put in. "Good enemy tactics."

Jan had been listening, and now she spoke: "The things we're against are more talked of—you guys are sort of anti-anti, aren't you?"

"No, we're not," Mom was emphatic. "But we are worried about the way things are going."

"What else would you do?"

Mom shook her head and drooped her shoulders. Dad ran his fingers through his hair. Then as if in answer, he said, "Look at those bare spots in the lawn. Mom pulled out the crabgrass, but that doesn't mean that good grass will automatically grow there."

As they all turned to look at the spots highlighted by the setting sun, he went on: "I think so often of what my landscape-gardener brother once told me, 'The best way to combat weeds is to have a good stand of grass.' And I think that's what worries me now—we're not planting grass."

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 By Rolf E. Aaseng

TROUBLE... Thorn... Triumph

HAVE you ever received a letter in which the writer does nothing ut complain about his ailments? At ast half a dozen times in Second orinthians Paul refers to trouble or ffering that came to him because he as an apostle. Was he complaining, looking for sympathy?

Careful reading shows that his tone more one of sympathy for his read-s than for himself; he actually oasts" of his sufferings (11:30). fflictions were so much a part of aul's life that it was natural for him write of them. He had left Ephesus nce writing First Corinthians—per-aps after the riot described in Acts 9. His experiences there had been fficult (1:8). He continued to run to opposition in Macedonia (7:5) here he wrote this letter.

God Comforts

But rather than seeking sympathy gives comfort to others. He had und comfort in God; he wants to are it with them (1:4). Paul con-nds that the God of mercy permits flictions so that we may bear wit-ss to his comfort.

His discussion may be of particu-interest to those who have been sturbed by the claims of some faith-alers, who say that God wants eryone to be physically well and als all who have faith. Paul had a ysical affliction—a "thorn in the sh" (12:7). He prayed to be aled. It was not granted, for God uld do more through him when he s not physically perfect.

Paul is thus trying to direct atten-n to things that are more important an our physical welfare. "This slight mentary affliction is preparing for an eternal weight of glory beyond comparison" (4:17), he says. He ries in his troubles because they ke him rely more on God's power her than his own (12:9). He is nvinced that God's power will al-ys bring victory (1:10; 4:7ff).

Outsiders Challenge

Another reason why Paul speaks of his troubles is to support his position as an apostle. Some outsiders who claimed apostolic authority and even had letters of recommendation had come to Corinth and were challenging Paul's authority and teaching. They won a following, perhaps partly from those who had been stung by Paul's criticism in previous letters. The result was a split much more serious than the factions mentioned in First Corinthians.

Paul was charged with being fickle (1:16-18), without apostolic authority (3:1), proud (10:8), weak in his presentations (10:10), deceitful and greedy (12:16), and even insane (5:13).

He answers each charge. He may change his mind—though he had reasons—but the Christ he preaches does not change (1:16-20). The sufferings he has endured for Christ's sake attest his apostolic authority (11:21ff); his letters of recommendations are the Christians in Corinth (3:1ff). His pride is in his weakness, because it lets God show his strength (12:9). He may be weak, but Christ is not (13:3). He does not want their money, but themselves—for God (12:13). Far from being greedy he had accepted no support from them (11:8). If he is "beside himself" it is for God (5:13).

Tradition says this is the wall—rebuilt—from which Paul was lowered in a basket to escape from Damascus (2 Cor. 11:33).

In defending himself, Paul tells of his activities for the Gospel, listing some personal experiences not mentioned elsewhere in the Bible. He is concerned to defend himself because he considers the attack on him an attack on the Gospel of Christ. After all, he says, "What we preach is not ourselves"—in contrast to the false apostles—"but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake" (4:5). He calls attention to the results of his ministry as proof that he represents God; yet at all times he gives the credit to God: "Not that we are sufficient of ourselves . . . our sufficiency is from God" (3:5).

Paul's interpretation of his ministry is applicable to any Christian. Every Christian is an ambassador for Christ (5:20). We too have been made new creations (5:17) to spread the message of reconcilation with God, that we might no longer live for ourselves but for him who for our sakes died and was raised (5:15).

Paul's defense of his apostleship takes up most of chapters 1-7 and 10-13. In the latter chapters he is much more severe in criticizing his opponents. He even uses sarcasm, calling them "superlative apostles" (12:11).

Christ Became Poor

These sections are interrupted by an excellent discussion of Christian stewardship (chapters 8, 9). Apparently the Corinthians weren't doing so well in their benevolence giving. They had made large pledges—which had been held up as examples to others (9:2)—but now were failing to pay.

Paul points out that the basis for Christian giving is "the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that by his poverty you might become rich" (8:9). The best gift we can give is ourselves (8:5). This the Macedonians did; it explains why they, though poorer, were doing better than the Corinthians. Paul points out that God loves a cheerful giver (9:7), and promises, "You will be enriched in every way for great generosity" (9:11).

As you read Galatians next, see if the tone of the letter is different from those to the Corinthians.

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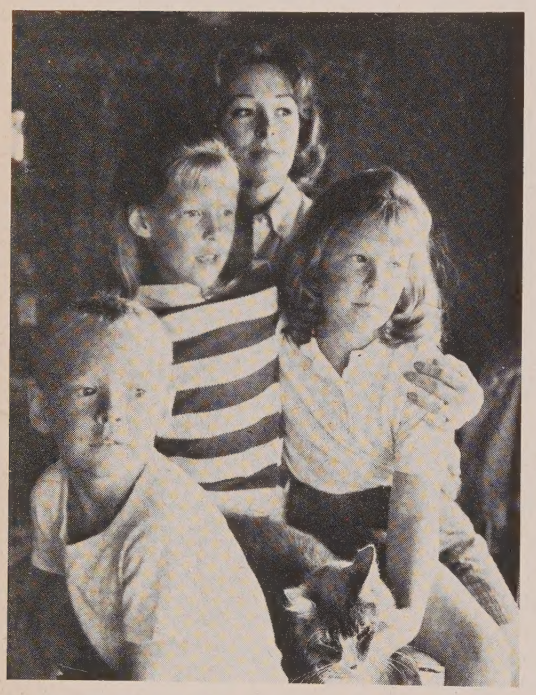

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